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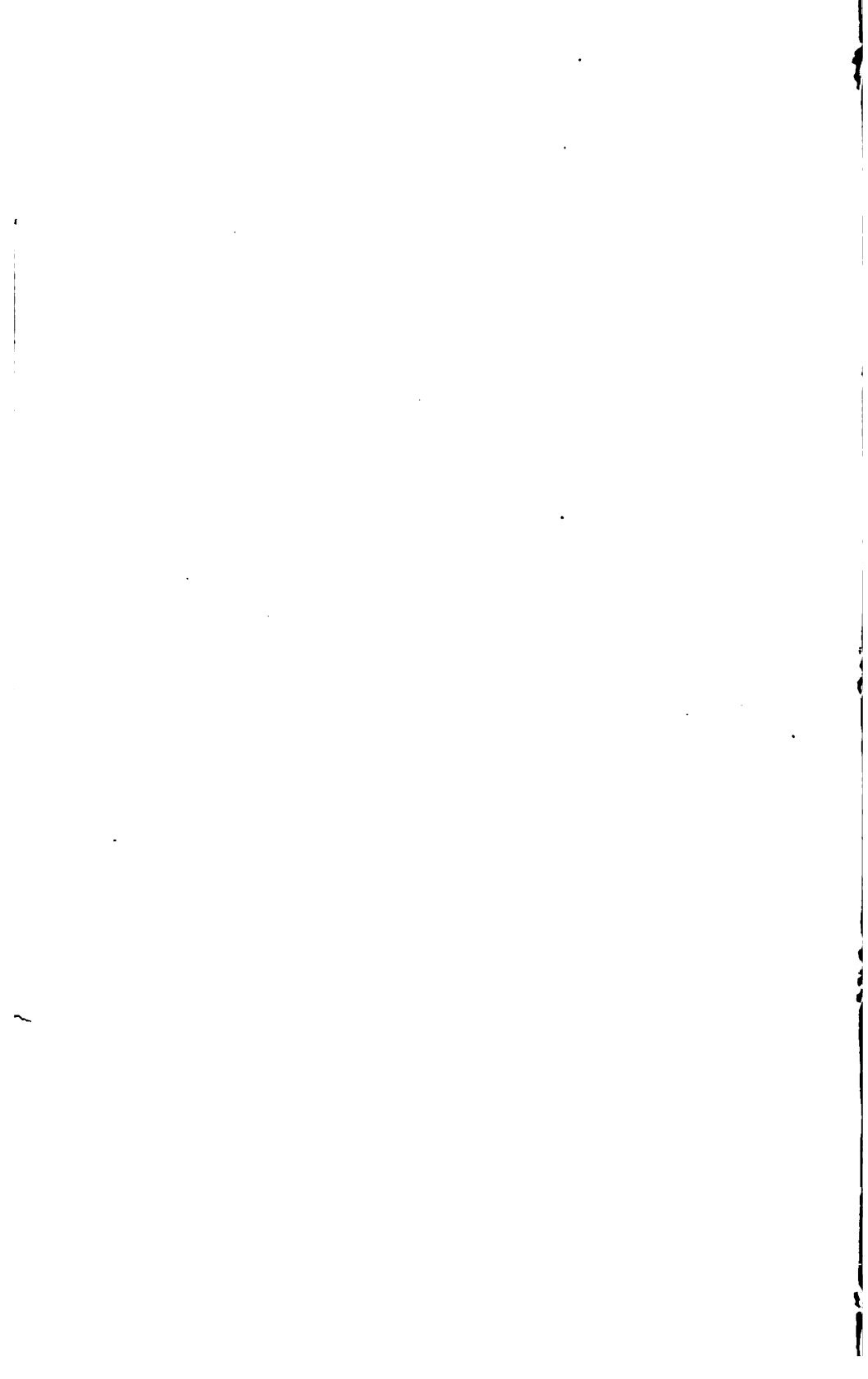
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BIBLICAL QUOTATIONS  
IN  
OLD ENGLISH PROSE WRITERS

*A. S. COOK*



BIBLICAL QUOTATIONS  
IN  
OLD ENGLISH PROSE WRITERS

EDITED

*WITH THE VULGATE AND OTHER LATIN ORIGINALS*  
*INTRODUCTION ON OLD ENGLISH BIBLICAL VERSIONS*  
*INDEX OF BIBLICAL PASSAGES, AND*  
*INDEX OF PRINCIPAL WORDS*

BY

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TO  
DR. JAMES A. H. MURRAY  
WHOSE 'NEW ENGLISH DICTIONARY' WILL BE ONE OF THE  
GLORIES OF ENGLAND  
AND IS THE  
ADMIRATION OF HER CHILDREN BEYOND THE SEAS  
IN RECOGNITION NOT LESS OF HIS QUALITIES AS A MAN  
THAN OF HIS EMINENCE AS A SCHOLAR





## PREFACE

THIS first instalment of a reasonably complete collection of the Biblical extracts scattered throughout the Old English prose texts has been undertaken in the interest of the Biblical scholar, the professional student of English speech, and the person who desires to gain in the easiest possible manner a slight reading knowledge of Old English prose. For this volume the two representative prose authors of the two chief epochs, Alfred and Ælfric, have been chosen; and the Latin originals, the indispensable medium of interpretation and comparison, have been printed at the foot of the page.

The Biblical scholar should know that in his domain I am the merest amateur, and that I leave to him the task of determining the precise readings which have been followed by our translators, when a choice of readings was possible. That the Vulgate was not always strictly followed is probable, and in some cases, as now and again in the Alfredian translation of the *Cura Pastoralis*, is certain. Ælfric may have followed the Latin homilists whom he adapts, and thus may have been led to deviate here and there from the Vulgate text; but his relation to these sources has as yet been too little investigated to admit of a present determination of the amount of this variation. The exact decision will always be rendered difficult by the paraphrastic nature of the version in some cases; by the tendency of Old English writers to vary their expression in different places, even when rendering the very same original; and by the frequent impossibility, in the case of the Gospels, of deciding which of the Evangelists the translator had in mind. Under the last head, a kind of



'contamination' is not unusual, showing that the translator is making or following a kind of harmony of the Gospels, and accordingly producing a composite narrative, in which the exact shares of the several Evangelists cannot always be ascertained with precision.

Where I have adduced the so-called Itala, my dependence has been upon Sabatier.

The professed student of English speech should know that I have followed the best printed texts of each work, taking no liberties with them save as respects punctuation and capitals, the use of diacritical marks for quantity, &c., and to some extent in the joining or separation of words. Thus for the *Pastoral Care* and *Orosius* I have followed Sweet; for the *Ecclesiastical History*, Miller; for the *Laws*, Schmid's second edition; and for Ælfric, Thorpe's edition of the *Homilies*. In the slight changes referred to, I have studied consistency and the ready apprehension of the text. To this end, I have not scrupled to change the traditional punctuation of the Vulgate, partly because I have not found entire uniformity in the various impressions, and partly because I have no superstitious reverence for the received usage when uniform, since it is not seldom at variance with grammar and sense. Accordingly, the punctuation of the Old English and that of the Latin have been brought into some degree of conformity, though there are instances where this has proved impracticable.

In the marking of quantity, and of derivative *e* and *o*, there are, I trust, but few oversights not corrected in the Errata. The words which geminate an originally single consonant after a long vowel have given me most trouble, and here I shall no doubt seem inconsistent, and in some cases am no doubt really so; in general, I have omitted the macron, but have retained it where the sonancy of the following consonant may probably have favoured the retention of length. Proper names have been left unmarked, since as yet there is no general agreement among scholars as to the quantity of the syllables in even the commonest Scriptural names.

I have no doubt exposed myself to criticism by the use of

the hyphen for joining words left separate in the standard editions, and, in the case of a few common conjunctions, by actually writing two or three words (like *for þon þe*) as one. In these cases I must be content to receive the censure of those who are otherwise minded.

The use of brackets and parentheses is most frequent in the *Pastoral Care*. Here I have followed Sweet (see the Table of Abbreviations), except that I have indicated the chief variant readings of the Hatton MS. by a parenthetical word followed by H.

The beginner in the study of Old English will find in the present volume a convenient chrestomathy, with the matter of which he is already acquainted, and which can almost be read from the outset, without grammar or dictionary, by the help either of the modern English version, or, better, by that of the Latin. He will likewise, by a comparison of the different renderings of the same passage, acquire a sense of the variations which the same translator permitted himself, the idiosyncrasies of each translator, and the changes in the language between one and another.

Here, indeed, is considerable material for the study of Old English semasiology, a study which, like that of English semasiology in general, has been too much neglected. What is an author's range of synonyms for a given idea? What is the range of his vocabulary, as distributed among such categories of synonyms? What are the peculiarities of his diction, as determined by these tests? Wherein does the diction of a given period, again, as judged by these standards, differ from that of another given period? It is evident that these inquiries are by no means otiose, and that the easiest and most promising introduction to the subject is through the medium of successive translations from the Latin, preferably from the same Latin text. Now there is no Latin text which fulfils the obvious conditions so well as the Vulgate. It is a tolerably unchanging document, and, directly or indirectly, in fragments of various length, it has been translated or paraphrased over and over again. The study of these renderings would occupy a large number of capable students of semasio-

logy for many years, and would add incalculably to our exact knowledge of the changes which have taken place in the English vocabulary, and in the differentiation of meanings. And what is true of semasiology is likewise true, in its degree, of syntax.

Such comparisons as have been mentioned will be facilitated by the Index of Biblical Passages, and by that of Principal Words. The latter is not intended as a glossary, nor for the exhibition of grammatical forms; but for the purpose indicated its fullness ought to render it valuable. I wish the limitations of space had permitted still greater fullness, even under very common words; for now and again a student may wish for a completer exhibit of usage than has been provided.

The Introduction will, I trust, be serviceable to all who are interested in these texts, and to many who are not. The astounding misstatements and omissions of the latest and most authoritative books of reference which treat of this subject—a subject of interest to every intelligent person of English extraction—will no doubt be deemed a sufficient reason for the essay here presented. Its shortcomings may perhaps be the more leniently judged when it is considered that all existing outlines which profess to cover the same ground are either misleading, or wholly inadequate, or both. This sketch may therefore justly be regarded as a sort of pioneer effort, for, while much of it is compilation, criticism has been necessary at every step, and some of the results have been worked out by the author himself especially for this publication.

In conclusion, I shall be glad if the present work leads to a somewhat juster appreciation of the early history of the English Bible, to a more diligent study of the course of English speech, and, in however slight a measure, to a fuller sense of fraternity among the different members of the English race.

ALBERT S. COOK.

YALE UNIVERSITY,  
*August 15, 1897.*

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## TABLE OF ABBREVIATIONS

**Bede.**—As under Greg.

**Greg.**—Gregory's reading in his *Cura Pastoralis*, as distinguished from that of the Vulgate.

**H.**—Hatton MS.

**ins.**—insert(s) ; inserit, inserunt.

**Ital.**—Italiam, Italicam versionem.

**LXX.**—Septuagint.

**om.**—omits ; omittit.

**sec.**—secundum.

**sum.**—summarily ; summam.

**Vulg.**—Vulgate.

[ ] in the Cotton MS. of Gregory's *Pastoral Care*, denote the readings of Cotton Otho B. 2 (Sweet's *Cotton II*) ; in the Hatton MS., they denote additions above the line.

( ) in the O. E. *Pastoral Care*, denote Sweet's conjectural additions ; when a word in parentheses is followed by H., a reading of the Hatton MS. is signified. In *Alfred's Laws*, both brackets and parentheses are used to indicate readings of MSS. G. and H. (Cott. Nero A. 1, and the Textus Roffensis), the standard being E. (the Corpus or Benet MS., C. C. 175).



## INTRODUCTION

As a means of exhibiting the relations which the Biblical extracts now first collected sustain to the versions already known, the following conspectus is presented. No such survey at present exists, and the current statements on the subject are often so lamentably meagre and incorrect that it has seemed by no means superfluous to supply the exactest possible information in these pages, and to give ample references to the most authoritative and critical of recent works.

### SEVENTH CENTURY.

#### PROSE TRANSLATIONS.

None are known.

#### POETICAL TRANSLATIONS.

CÆDMON.—The first Old English paraphrase of portions of the Bible is attributed to Cædmon, in the following passage of Bede's *Ecclesiastical History* (iv. 24): 'Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis sacrae Scripturae historiis, de incarnatione Dominica, passione, resurrectione, et ascensione in coelum, de Spiritus Sancti adventu, et apostolorum doctrina.'

Since the publication of Francis Junius' *Cædmonis Monachi Paraphrasis Poetica Genesis ac Praecipuarum Sacrae Paginae Historiarum* (Amsterdam, 1655), certain poetical paraphrases of the Bible contained in MS. Junius XI of the Bodleian Library at Oxford have passed under the name of Cædmon. The whole subject is discussed at length by Wülker, in his *Grundriss*, pp. 111-140, with the purely negative result, expressed on p. 139, that nothing can with certainty be attributed to Cædmon save the Hymn

found at the end of the Moore MS. of Bede in the Cambridge University Library, and which is printed, e. g., in Sweet's *Oldest English Texts*, p. 149, and *Anglo-Saxon Reader*, seventh edition, p. 175; in my *The Bible and English Prose Style* (Boston, U.S.A. : D. C. Heath & Co.), p. ix; Zupitza-MacLean's *Old and Middle English Reader*, p. 1; Grein-Wülker's *Bibliothek*, ii. 317; and Stopford Brooke's *History of Early English Literature*, p. 340. Since this Hymn is but nine lines in length, and refers only allusively to the first chapter of Genesis, it is evident that we cannot affirm that we possess any portion of the Biblical translations which Bede affirms to have been made by Cædmon.

ALDHELM.—For more than sixty years there has been discussion among scholars as to whether the so-called Paris Psalter may have been the work of Aldhelm (640?–709). This recent suggestion was made by Thorpe in his edition of the Paris Psalter, under the title, *Libri Psalmorum Versio Antiqua Latina, cum Paraphrasi Anglo-Saxonica* (Oxford, 1835). His words are (Praefatio, p. v): ‘Memoriae quidem proditum est Aldhelmum, Shirburnensem Episcopum, qui quum carminum laude inclaruisset, non Latino solum sed et patrio sermone conditorum, A. D. DCCIX mortuus est, Psalmos Davidis Anglo-Saxonice primum reddidisse: et quum versio quam nos edendam suscepimus, etsi ab initio ad Psalmum quinquagesimum oratione soluta scripta est, inde usque ad finem versibus puris Anglo-Saxonicis constet, dicendi tamen genus seculum decimo superius non sapiat; erunt fortasse qui suspicentur eam aliam non esse quam Aldhelmi ipsius versionem a recentiore quodam refictam.’ Thorpe goes on to say that the evidence of language alone would not justify us in assigning a date to an Old English composition, and that the version which he publishes is in parts so incorrect that he would hesitate to attribute it to Aldhelm: ‘Hinc quidem minus verisimile fit hanc versionem opus fuisse viri doctrina eximia qualis fuerit Aldhelmus; etsi inter errores istos multi sunt quos aut incuriae aut ignorantiae librarii jure tribuas.’ In his translation of Lappenberg's *Anglo-Saxon Kings*, 1845 (ed. 1880, i. 258, note 3), Thorpe says: ‘An Anglo-Saxon version of the Psalms, possibly Aldhelm's, transcribed by the present translator from a MS. in the Royal Library at Paris, has been published at the expense of the University of Oxford.’

Thorpe was followed by Thomas Wright, whose *Biographia*

*Britannica Literaria: Anglo-Saxon Period* was published in 1842. He observes, at the close of his life of Aldhelm (p. 222): 'He is said to have translated the Psalms into Anglo-Saxon verse, but the translation published by Mr. Thorpe, in 1835, has none of the characteristics which might be looked for in his compositions.' From this it may be inferred that he derived his information from Thorpe. This is, however, quite inconsistent with his remarks concerning Aldhelm in a note to p. 21: 'He is said, among other things, to have translated the Psalms into Anglo-Saxon verse, which may possibly have been the same which Mr. Thorpe has so ably edited from the Paris MS. or the groundwork of it.'

Giles, *Sancti Aldhelmi Opera*, 1844, says nothing whatever on the subject.

In 1853 Professor Franz Dietrich, in an article entitled 'Hycgan und Hopian,' published in Haupt's *Zeitschrift für Deutsches Alterthum*, vol. ix, endeavours to rehabilitate the tradition by means of an investigation into the relative age of two words for the verb 'hope,' namely, *hycgan* and *hopian*. In summing up (p. 222), he remarks: 'Es giebt eine alte Tradition dass Aldhelm (†709), der lateinisch und in seiner Muttersprache gedichtet, auch die Psalmen ins Angelsächsische übertragen habe. Die schon aufgegebenen Vermutung, dass sich sein Werk hier erhalten habe, ist für den allitterierenden Theil nach den obigen Ausführungen wieder aufzunehmen, und kann durch einige wenige auch hier wie im ersten Theil vorkommende Mängel der Uebersetzung, welche noch nach Abzug der vom Abschreiber und vom Lateinischen verschuldeten übrig bleiben, nicht umgeworfen werden. Das erste Drittel seiner Arbeit mag an der Handschrift abgerissen gefunden und von einem Schreiber des 11n Jh. durch die vorliegende Prosa vermeintlich ersetzt worden sein. Vielleicht ist die Prosa aus einer etwas älteren, ebenfalls vollständig gewesenen Uebersetzung entnommen.'

In 1854, K. W. Bouterwek (*Cædmons des Angelsachsen Biblische Dichtungen*, Gütersloh and London) refers to Thorpe's opinion in his 'Dritte Abtheilung,' p. clxxxiii, but, beyond citing Spelman (see below), he contributes nothing to the discussion.

In 1880 appeared a posthumous work of the distinguished scholar Grein, his *Kurzgefasste Angelsächsische Grammatik*. In this (p. 9) he expresses the opinion that Psalms 52-150 of Thorpe's edition are probably to be attributed to Aldhelm.



In 1884 Professor Earle, of Oxford, writes (*Anglo-Saxon Literature*, p. 90): 'The suggestion that they might be Aldhelm's, though modernized, had rhetorical attractions for the editor (Thorpe), and supplied him with material for a few rather idle sentences of his Latin preface.'

In 1885 Professor Wülker, of Leipzig (*Grundriss zur Geschichte der Angelsächsischen Litteratur*, p. 384), rejects Dietrich's hypothesis: 'Dietrich's Ansicht, dass Aldhelm Verfasser unserer Psalmenübertragung sei, ist unhaltbar; dagegen spricht Behandlungsweise, Art des Ausdrucks, und Versbau.'

In the same year, the *Dictionary of National Biography*, s. v. 'Aldhelm,' has no mention of the tradition.

Various encyclopaedic works since the date of Thorpe's edition have repeated the statement that Aldhelm composed a version of the Psalms, but either assign no authority, or a false one. So the *Encyclopaedia Britannica*, ninth edition, viii. 381; Julian's *Dictionary of Hymnology*, p. 916; Johnson's *Encyclopaedia*, revised edition, i. 610; Kitto's *Cyclopaedia of Biblical Literature*, third edition, i. 149; Smith, *Dictionary of the Bible*, iv. 3424, 3425 (copied in McClintock and Strong's *Cyclopaedia of Biblical Literature*, iii. 208, 209); Schaff-Herzog, *Religious Encyclopaedia*, i. 288; Wetzer and Welte's *Kirchenlexikon*, second edition, iv. 593; besides various popular books on the history of the English Bible, such as those of Mombert, Moulton, Smyth, &c.

The whole matter has been subjected to a critical examination by Dr. Helen Bartlett, whose conclusions will be found under another head (p. xli).

It will scarcely be believed that all these suggestions and positive statements concerning Aldhelm's authorship of the Paris Psalter prove, on examination, to be absolutely baseless. Let us see. Thorpe probably was referring to Spelman when he introduced the name of Aldhelm into his Preface. John Spelman, not to be confounded with his more famous father, edited in 1640 a Latin text of the Psalms, with an interlinear Old English gloss, from a MS. belonging to his father, collated with three others. This book bears the title *Psalterium Davidis Latino-Saxonicum Vetus*, Londini, 1640. In his Address to the Reader, immediately following the dedication, Spelman remarks: 'Primus Psalmorum in Linguam Saxonicam Translator sub anno 709. laudatur Adelmus, Episc. Shirburnensis; sed cum Regem Alfredum Magnum, trans-

lationem etiam huiusmodi, paulo ante annum 900. adortum esse legimus, priorem illam ex Danica tempestate periisse verisimile est; et posteriorem sane, ex importuna Regis morte abortivam fuisse novimus.'

Whence did Spelman derive his information? Evidently from Bale (see Forshall and Madden's *Wycliffite Versions of the Holy Bible*, Preface, p. i). Bale says, at the end of his list of Aldhelm's works (*Illustrium Majoris Britanniae Scriptorum*, Basel, 1557, p. 84): 'Psalterium quoque transtulit in linguam Anglo-Saxonicam, et alia nonnulla fecit.'

Did Bale originate this? Yes, and no. He was indebted to a hint in Leland's *Commentarii de Scriptoribus Britannicis*, but this he elaborated and transfigured after his own fashion. Leland had said of Aldhelm (*Commentarii*, ed. Hall, Oxon., 1709, p. 100): 'Sepultus est Mailduni; ubi adhuc monachi sui patroni monimenta ostentant, nempe sacram vestem, qua indutus missam celebrare solebat. Praeterea, Davidis psalterium literis Saxonice longiusculis scriptum. Tertium, altare sed minutilum ex Ophiutico marmore argento revinctum, in quo Latina inscriptio apparet. Haec ego nuper Meilduni vidi.' Leland had seen a Latin Psalter written in a longish Saxon (really Irish) character, which the monks of Malmesbury called Aldhelm's; and thereupon Bale ingeniously avers that Aldhelm 'translated the Psalter into the Anglo-Saxon language.'

After Bale and Spelman came Henry Wharton, who, in his *Auctarium Historiae Dogmaticae Jacobi Usserii* (London, 1689), attempts an independent proof, as follows (p. 350): 'Lib. de Virginitate . . . laudat Virgines sacras ad quas scribit; quod in earum Epistola ad se scripta, *melliflua divinarum studia Scripturarum sagacissima sermonum serie patuerunt*. Et postea easdem praedicat, quod *per ampla Scripturarum studia decurrentes, sagacissimam animorum industriam, et vivacis ingenii qualitatem assidua lectionis instantia exercere noscantur*. Hinc clare patet Versionem S. Scripturae Anglicam Aldhelmi aevo extitisse. Aliter impossibile fuisset foeminis Scripturae studium excolere: cum Latinae linguae notitia adeo rara apud Anglos illa aetate fuerit, ut paucissimi etiam e Clero eam vel summis labiis degustarint. Primus certe Anglorum Aldhelmus Latine scripsit, Latinis literis Romae et in Gallis imbutus. Quin et ipsum Versionem Scripturae Anglicam fieri curasse veri non est absimile. Ut Balei enim testimonium de

Psalterio ab illo Saxonice seu Anglice converso taceam : extat etiamnum Epistola eius ad Ehfridum, qua illum multis obsecrat, ut divina eloquia in communem omnium usum vernacula lingua explicaret.'

This argument is, in a word : Aldhelm compliments the nuns to whom he writes on their reading of the Bible ; hence there must have been an English Bible, since women could of course read no Latin. Aldhelm could not only read Latin, but write it ; hence what so likely as that he had the translation made, if he did not make it himself ? In the light of Bede's statement that he knew several people who were as well acquainted with Latin and Greek as with English, this argument of course falls to the ground ; and if the nuns knew no Latin, how came it that Aldhelm was writing them a letter in that language ? The appeal to Aldhelm's letter to Ehfrid is equally valueless, because of its obscurity and the generality of the terms in which it is couched.

Hearne, in his translation of the elder Spelman's *Life of Alfred* (Oxford, 1709), carries on the tradition (p. 212, note) : 'There had been a Saxon version before, by Aldhelmus, Bishop of Shirburne, as is mentioned by Bale in his *Life*, and confirmed by Mr. Wharton.' Hearne, however, thinks that the Psalter which Leland saw was the Spelman MS., and that Aldhelm's version had been lost before Alfred's time.

GUTHLAC.—It has often been asserted that Guthlac, a Saxon hermit who died in 714, translated the Psalter, and this statement recurs even in the latest encyclopædias. Tracing it back from one author to another, we find the earliest mention of Guthlac's Psalter in the *Chronicle* which bears the name of Ingulf (d. 1109). According to this account, the Psalter was left with Abbot Kenulf by Guthlac's sister. The original runs : 'Sancta vero Pega, soror praefati sancti patris nostri Guthlaci, cito post primi anni revolutionem ab obitu eiusdem, relicto prius ibidem in manibus Kenulphi Abbatis flagello Sancti Bartholomaei, et psalterio fratris sui, . . . ad cellam suam navigio remeavit.'

The next statement emanates from John Lambert, properly Nicholson, who in 1538, having been accused of heresy, was examined by Archbishop Warham on forty-five articles. As part of his answer to the twenty-sixth article, he is reported in Foxe's *Acts and Monuments* (ed. Townsend and Cattley, v. 213) to have said :

'There [in Higden's *Polychronicon*] it is showed how, when the Saxons did inhabit the land, the king at that time, who was a Saxon, did himself translate the Psalter into the language that then was generally used. Yea, I have seen a book at Crowland Abbey, which is kept there for a relic; the book is called St. Guthlake's Psalter; and I ween verily it is a copy of the same that the king did translate, for it is neither English, Latin, Greek, Hebrew, nor Dutch, but somewhat sounding to our English; and, as I have perceived since the time I was last there, being at Antwerp, the Saxon tongue doth sound likewise after ours, and is to ours partly agreeable.'

From this it is evident that Lambert believed the 'St. Guthlake's Psalter' which he saw to have been the translation made by King Alfred (see p. xxxiv).

The connexion between the statements of Ingulf and of Lambert was made by Archbishop Ussher in 1690, in his *Historia Dogmatica* (*Works*, xii. 280): 'Psalterii S. Guthlaci Ingulphus in historia sua meminit; et ad nostra tempora inter reliquias Croilandensis monasterii conservatum est. Quod quidem vulgari Saxonica lingua exaratum fuisse, ex testimonio Joannis Lamberti, qui illud vidit, apparet.'

As yet no great error had been committed, but conjecture soon mingled with fact, and finally we come to such extraordinary remarks as the following, taken from Mombert, *Handbook of the English Versions of the Bible*, 2nd ed., New York 1890, p. 5: 'To the beginning of the eighth century belongs the Psalter of Aldhelm and Guthlac [*sic*], which contains the Latin with an exceedingly minute interlinear Anglo-Saxon version. The *text* is the Roman Psalter in use at Canterbury, whereas the *Gallican* text was used in other parts of England. It is said to be the identical copy sent by Pope Gregory to Augustine, A.D. 596. The translation is of much later date. It is among the Cotton MSS., marked Vespasian A. 1.'

The two independent versions, by Aldhelm and Guthlac respectively, both mythical, have now become a joint work of the two authors, and this is identified with the Vespasian Psalter, which is not a translation, but a mere gloss!

## EIGHTH CENTURY.

## PROSE TRANSLATIONS.

BEDE.—Bede is said to have made a translation of the Gospel of John from the beginning through vi. 9, but of this no trace remains. The statement is contained in a letter concerning the close of Bede's life, written by Cuthberht, a pupil of Bede's, to Cuthwine, a fellow-student, and 'printed from MS. CCLV (compared with CCLIV) in the library at St. Gallen, which is believed to be a MS. of the ninth century,' by Mayor and Lumby in their edition of *Beda's Hist. Eccl. III, IV*, Cambridge, 1881. The passage runs (*op. cit.* p. 178): 'In istis autem diebus dua opusecula memoriae digna, exceptis lectionibus quas cottidie accepimus ab eo et cantu psalmodum, facere studuit. Id est a capite sancti evangelii Iohannis usque ad eum locum in quo dicitur, "sed haec quid sunt inter tantos?" in nostram linguam ad utilitatem ecclesiae Dei convertit, et de libris Isidori episcopi excerptiones quasdam.' Translations of the whole of this letter may be read in Lingard's *Anglo-Saxon Church*, ii. 177-182, and in Stevenson's *Bede*, pp. xvii-xx.

The statement has frequently been made that Bede translated larger portions of the Bible, but this cannot be authenticated.

## POETICAL TRANSLATIONS.

KENTISH VERSION OF THE 51ST PSALM.—This was first published from MS. Cott. Vesp. D. VI of the British Museum by Dietrich in 1854, in the *Indices Lectionum et Publicarum et Privatarum quae in Academia Marburgensi per Semestre Hibernum habendae proponuntur* (Marburgi: Typis Academicis Elwert). Dietrich subjoins a Latin translation, and adduces proofs that the poem was composed in the Kentish dialect. According to him, the MS. is of the early ninth century, the letters *a*, *m*, and *s*, for example, being often written as uncials. The paraphrase he would assign to the eighth century, citing, in support of his view, archaic forms like *wigbed* (later *weofod*), *v.* 139; *blīðs* (later *bliss*), *vv.* 79, 99, 118; *hlēoðor*, in the sense of 'hearing,' *v.* 78; *andhette*, *v.* 29; &c. Some of the other words, as well as constructions, adduced in support of his opinion, are less convincing.

In 1857 the psalm was reprinted by Grein, in his *Bibliothek der Angelsächsischen Poesie*, ii. 276-280 (new ed., ii. 224-226).

An accurate reproduction of the text was given by Kluge, in his *Angelsächsisches Lesebuch* (Halle, 1888).

In 1877 Ten Brink said, in his *Geschichte der Englischen Litteratur* (I quote the English translation published by Holt, New York, p. 48): 'A paraphrase of the fiftieth [i.e. fifty-first] psalm in the Kentish dialect, not lacking warmth and elevation of tone, dates at the latest from a time before 800.'

In 1882 Sievers confirmed the Kentish authorship of the psalm in his *Angelsächsische Grammatik*, but said nothing about the date.

In 1885 Wülker (*Grundriss*, p. 382) allowed the attribution to Kent, but pronounced decidedly against so early a date as the eighth century, because the first hemistich of some lines contained but one alliterative letter.

In 1887 Ebert (*Literatur des Mittelalters im Abendlande*, iii. 83) virtually expressed his agreement with Dietrich.

In 1888 Henry Morley said (*English Writers*, ii. 321): 'There is reason to think that this psalm was produced in Kent as a separate work, in the eighth century, or at the beginning of the ninth.' But as he had just remarked, 'It has a prose [*sic*] introduction of its own on David, and an independent close, both indicating that it originally stood alone,' there is reason to think that he had never even seen the psalm, but professed all his views on the subject at second-hand.

In 1894 Sweet printed the psalm in the seventh edition of his *Anglo-Saxon Reader* (pp. 196-201). In a note (p. 225), he calls it 'an interesting specimen of late Kentish, apparently of the tenth century.' The psalm has an introduction of 30 lines upon David and the circumstances under which the psalm was composed. Then follows the paraphrase of the psalm in 128 lines more. I quote the rendering of vv. 1 and 2 (lines 31-42).

- (1) Miltsa ðu mē,        meahta Wālden,  
       nū ðu wāst . . .    manna geðohtas;  
 help ðu, Hælend mīn,    handgeweorces  
       þnes ānes,        ælmehtig God,  
 eft̃er þinre ðāra miclan    mildhiortnesse;  
 ond eac eft̃er mēnio        miltsa ðinra,  
 Dryhten weoruda,        ađilga mīn unriht,  
 tō forgefenesse        gāste mīnum.

- (2) *Āðweah mē of sennum,      sāule frōm wammum,*  
*gāsta Scēppend;      geltas geclānsa,*  
*þā ðe ic on aldre      æfre gefrēmede*  
*ðurh lichaman,      lēðre geðōhtas.*

CYNEWULF.—Little more is known with certainty of Cynewulf (Cynwulf) than that he lived in the eighth century, and that he wrote the poems entitled *Christ*, *Juliana*, *Elene*, and *Fata Apostolorum* (about the last there is some doubt). It is also probable that he was a Northumbrian, and possible that he composed some or all of a collection of Riddles. Other poems have been ascribed to him with greater or less probability, but no general agreement on the matter has been reached by scholars<sup>1</sup>. In 1892 I showed in *Anglia*, xv. 9–19, that the *Elene* was almost certainly composed very early in the ninth century.

While there are scattered paraphrases of Scriptural passages in various parts of his work, the poem which chiefly concerns us is his *Christ*. This celebrates the Advent of the Saviour, his Ascension, and his final Coming to the Judgment. Incidentally, therefore, it loosely paraphrases portions of the Gospels and of the first chapter of the Acts, besides individual texts from the Old Testament. A transcript of the text may be read in the Grein-Wülker *Bibliothek der Angelsächsischen Poesie*, iii. 1–54; in Gollancz's edition of *The Exeter Book* (Early English Text Society, Original Series, No. 94); or in Gollancz's separate edition of the *Christ* (London, 1892); both of the latter have a modern English rendering on alternate pages. My own edition of the poem is now in the press. The principal articles upon the sources of the poem are by Dietrich (Haupt's *Zeitschrift für Deutsches Alterthum*, ix. 193–214), and by myself (*Modern Language Notes*, iv. (1889) 171–176). The chief sources for the first part, 'The Advent,' will be indicated in my edition. The following lines (230–235) describe the creation of light (Gen. 1. 3):

‘Nu sie geworden, forþ      a tō wīdan feore  
 leoht lixende, gefēa      lifgendra gehwām  
 þe in cnēorissum      cēnde weorðen!’  
 Qnd þā sōna gelōmp,      þā hit swā sceolde;  
 lēoma leohtade      lēoda mægþum,  
 torht mid tunglum,      æfter þon tīda bigong.

<sup>1</sup> The article in the *Dict. Nat. Biog.* is under 'Kynewulf' (vol. xxxi), with no cross-reference under 'Cynewulf.'

The poems of Cynewulf, like most of those which we possess from the Old English period, have only been transmitted to us in MSS. of the tenth or eleventh centuries, and contain a mixture of dialectic forms as diverse as those of early Northumbrian and late West Saxon.

ANONYMOUS POEMS OF THE EIGHTH CENTURY.—Here belong especially the poems formerly attributed to Cædmon (see above, p. xiii). The most important of these are the so-called *Genesis*, *Exodus*, and *Daniel*. They are all contained in a single MS., Junius XI of the Bodleian Library, which belongs to the tenth century. For a facsimile, see Westwood's *Palaeographia Sacra*, Plate 39. Accordingly what was said above, concerning the mixture of forms in the Cynewulfian poems, is true of these also.

The *Genesis* is not a homogeneous poem,—*vv.* 235–851, out of a total of 2935, being an interpolation, composed by an Old Saxon living in England (Ten Brink, *Early English Literature*, p. 379), or, as was first suggested by Sievers (*Der Heliand und die Angelsächsische Genesis*, Halle, 1875), translated from Old Saxon into Old English. A critical account of scholarly opinion upon this interpolation will be found in Piper, *Die Altsächsische Bibeldichtung* (Stuttgart, 1897), I. lviii. The *Genesis* paraphrases various portions of that book, though nothing beyond 22. 13. I append the account of the creation of light (*vv.* 121–125), which may be compared with that above, from the *Christ*:

Metod engla heht,  
 lifes Brytta,      leoht forð cuman  
 ofer rümne grund.      Raþe wæs gefylled  
 Heahcininges hæþ:      him wæs halig leoht  
 ofer wæstenne,      swā se Wyrhta beþeod.

The *Exodus* is scarcely more than a very free rendering of a few verses of the Biblical Exodus, culminating in the Overthrow of Pharaoh in the Red Sea, together with an episodical portion (*vv.* 362–445), paraphrasing certain parts of Genesis. The relation of this episodical portion to the rest is not fully settled, some thinking it to be a mere casual interpolation. The *Exodus* is 589 lines in length. I quote a part of the description of the pillar of cloud and fire (*vv.* 93–97; cf. Exod. 13. 21):





Him beforan fōran      fȳr ƿnd wolcen  
 in beorhtrodor,      bēamas twēgen,  
 ƿāra āghwæðer      efngeðælde  
 heahƿegnunga      Hāliges Gastes,  
 deormōdra sƿð      dagum ƿnd nihtum.

The *Daniel* is a poetical version of that book, as far as 5. 23. It contains 765 lines, and, ending abruptly, is probably only a fragment. The following lines (269-279) paraphrase Dan. 3. 25 and the Song of the Three Holy Children, *vv.* 26, 27 (Vulg. Dan. 3. 49, 50, 92):

Geseah ðā sƿiðmōð cyning,      ðā hē his sefan ontreowde,  
 wundor on wite āgangen;      him ƿæt wrælic ƿuhte.  
 Hyssas hāle hwurfon      in ƿām hatan ofne,  
 ealle āfæste ðrȳ.      . . .  
 Him ēac ƿær wæs      ān on gesyhðe,  
 engel Ælmihtiges;      him ƿær owiht ne dærede,  
 ac wæs ƿær inne      ealles gelicost  
 efne ƿonne on sumera      sunne scineð,  
 and deawdrīas      on dæge weorðeð,  
 winde geondsāwen. ƿæt wæs wuldres God,  
 ƿe hie genærede      wið ƿām nrðhete.

All these poems are critically edited in the Grein-Wülker *Bibliothek der Angelsächsischen Poesie*, ii. 318 ff. (Leipzig, 1894). The *Genesis* occupies pp. 318-444, the *Exodus* pp. 445-475, and the *Daniel* pp. 476-515. A critical edition of the interpolated portion of the *Genesis* may also be found in Piper, *Die Altsächsische Bibeldichtung*, i. 460-486.

The *Azarias*, or 'Account of the Three Holy Children,' which is in part substantially identical with the corresponding portion of the text of *Daniel*, will to that extent be found printed opposite the poem in the Grein-Wülker edition (pp. 491, 493, 495, 497); the remainder, beginning with *v.* 76, occurring on pp. 516-520.

As a specimen of the *Azarias* we may take the paraphrase of the Song of the Three Holy Children, *v.* 55 (lines 134-138):

ƿnd ƿec ealle āsƿrynge,      see Dryhten,  
 heanne hergen.      Ful oft ƿa hluttur lætest  
 wæter wynlico      tō woruldhyste  
 of clife clānum;      ƿæt us se Cyning gescōƿ,  
 mōnnum tō miltse      ƿnd tō mægenēacan.

An English translation of the *Genesis*, *Exodus*, and *Daniel* can be read in Thorpe's *Cædmon's Metrical Paraphrase*, London, 1832; and of the *Azarias* in his *Codex Exoniensis*, pp. 185-197.

POEMS OF UNCERTAIN DATE.—Here may also be mentioned other poems of uncertain date, such as the *Andreas*, *Phoenix*, *Guthlac*, *Dream of the Rood*, &c., all of which will be found in the Grein-Wülker collection when it is completed. Most of these contain quotations freely paraphrased from Scripture, or at least unmistakable allusions. The following selection from the *Andreas* (438-454) is a metrical rendering of Mark 4. 36-39, put into the mouth of Andrew on a subsequent occasion :

Swā gesælde ru,      þæt wē on sǣbāte  
ofer waruðgewinn      wæda cunnedan  
faroðridende;      fræcne puhton  
egle ealāda;      eāgorstrēamas  
beoton bordstæðu;      brim oft oncwæð,  
ȳð oðerre. Hwīlum uppāstōd  
of brimes bōsme      on bātes fæðm  
egesa ofer ȳðlid.      Ælmihtig þær,  
Meotud mancynnes,      on mēreþyssan  
beorht bāsnode.      Beornas wurdon  
forhte on mōde;      friðes wilnedon,  
miltse tō Mærum.      Þā sēo mēnigo ongan  
clypian on cēole;      Cyning sōna ārās;  
engla Eadgifa      ȳðum stilde,  
wāteres wælmum;      windas þrēade;  
sǣ sessade,      smylte wurdon  
mērestreāma gemeotu.

Three poetical paraphrases of the Lord's Prayer, of uncertain date, are given by Grein in his *Bibliothek der Angelsächsischen Poesie*, ii. 285-290 (new ed., ii. 227-238), from the *Codex Exoniensis*, MS. Bodl. Jun. 121, and MS. CCCC. S. 18, respectively. The last two were published by Wanley, *Catalogus*, pp. 48 and 147-8, and by Ettmüller, *Scopas and Boceras*, pp. 230-234. The first was published by Thorpe, *Codex Exoniensis*, pp. 468, 469. Later and less important, is another noted by Wanley (p. 267) in MS. Lambeth 185. For prose versions of the Lord's Prayer, see p. lxiv.

## NINTH CENTURY.

## PROSE TRANSLATIONS.

**MERCIAN GLOSS ON THE PSALMS.**—A gloss, or interlinear version of the Roman Psalter, dating, according to Sweet, from the first half of the ninth century, has been printed by Sweet in his *Oldest English Texts* (E. E. T. S. No. 83. London, 1895), pp. 183-401; Ps. 2-6 in Kluge, *Angelsächsisches Lesebuch* (Halle, 1888), pp. 11-14. It is known as the Vespasian Psalter, from being contained in MS. Cott. Vespasian A. 1 of the British Museum. A facsimile, with description, is given in Westwood, *Palaeographia Sacra*, Plate 40. The gloss was first edited by J. Stevenson as the Surtees Publication for 1843 (though it did not appear till a couple of years later), and was published in two volumes, with the title *Anglo-Saxon and Early English Psalter*. Stevenson's edition is severely censured by Sweet (*Oldest English Texts*, p. 187). In the *Phil. Soc. Trans.* for 1875-6, Sweet declared the dialect to be Kentish, though Stevenson had regarded it as Northumbrian. In 1881 the language was carefully investigated by Zeuner (*Die Sprache des Kentischen Psalters*, Halle, 1881), who arrived at the same conclusion as Sweet. In 1882 it was pronounced by Sievers (cf. my translation of his *Old English Grammar*, second edition, 1887, p. 244) to be Mercian, and Sweet is inclined to follow him in the *Oldest English Texts*, p. 184.

It should be clearly understood that this version is not a translation, in the ordinary sense of that word, but a mere interlinear gloss. It seems not improbable that it is the original from which all later Old English glosses on the Psalms have been derived, undergoing in the process such modifications as were due to the language of the particular dialect or epoch; on this point compare pp. 28 ff. and 32.

Ps. 43 will furnish a specimen of the language. Where the Latin differs from the Vulgate text, the variant readings are given.

Dœm mec, God, ƿnd tōscād intingan mīnne of ðeode nōht hāligre; from mēn unrehtum ƿnd fæcnum genēre mē, forðon ðu earð God mīn<sup>1</sup> ƿnd strēngu mīn. Forhwon mē onweg ađrife ðu? ƿnd forhwon unrōt ic ingā, ðonne swēnceð mec se fēond? Onsend leht

<sup>1</sup> Lat. inserts 'meus.'

Ðin ƿnd sōðfestnisse ðine; hfe mec gelædon ƿnd tōgelæddon in munte ðæm hālgan ðinum, ƿnd in getelde ðinum<sup>1</sup>. Ic<sup>2</sup> ingaa tō wibede Godes, tō Gode se geblissað iuguðe mīne. Ic ƿndetto ðe in citran, God, God mīn. Forhwon unrōt earðu, sāwul mīn? ƿnd forhwon gedræfes mæ? Gehyht in God, forðon<sup>3</sup> ic ƿndettu him, hālu ƿndwleotan mīnes, ƿnd God mīn.

OTHER GLOSSED PSALTERS.—On this subject comparatively little has been done. What is here presented is only what it has been possible to accomplish with the aid of Sweet's edition of the Vespasian Psalter (*Oldest English Texts*), Spelman's *Psalterium Saxonicum Vetus* (London). The elder Spelman's MS. came into the hands of Philip Morant (1700–1770), from whom it was inherited by his son-in-law, Thomas Astle (1775–1803), who figured it in tab. xix. 6 of his *Origin of Writing*, and mentions it on pp. 85–86 (cf. Westwood, *infra*). On the death of the latter, it passed by will to Grenville, first Marquis of Buckingham (1753–1813), and thus found a place in his library at Stowe. Here it was catalogued by O'Connor (*Bibliotheca Stowensis*, 1818), and hence found its way by purchase into the possession of the Earl of Ashburnham in 1849. The British Museum became the purchaser of all the Stowe MSS. in 1883, and of Spelman's MS., known sometimes as King Alfred's Psalter, among the number. In the *British Museum Catalogue of the Stowe Manuscripts* (London, 1895, 2 vols.) the Spelman MS. is designated as Stowe 2. Spelman had described this Psalter in his *Concilia* (first ed.), i. 218: 'Est mihi Psalterium Davidis, sub temporibus Nicaeni Concilii 2di, vel mox inde, ut coniiicitur, exaratum, in quo, ad finem uniuscuiusque Psalmi et singularium Lectionum Psalmi cxix, habetur Oratio, numero scilicet 171.'

For the Vespasian Psalter, see p. xxvi.

In 1640 John Spelman, son of the greater Henry, published, from a MS. in his father's possession, his *Psalterium Davidis Latino-Saxonicum Vetus* (London). The elder Spelman's MS. came into the hands of Philip Morant (1700–1770), from whom it was inherited by his son-in-law, Thomas Astle (1775–1803), who figured it in tab. xix. 6 of his *Origin of Writing*, and mentions it on pp. 85–86 (cf. Westwood, *infra*). On the death of the latter, it passed by will to Grenville, first Marquis of Buckingham (1753–1813), and thus found a place in his library at Stowe. Here it was catalogued by O'Connor (*Bibliotheca Stowensis*, 1818), and hence found its way by purchase into the possession of the Earl of Ashburnham in 1849. The British Museum became the purchaser of all the Stowe MSS. in 1883, and of Spelman's MS., known sometimes as King Alfred's Psalter, among the number. In the *British Museum Catalogue of the Stowe Manuscripts* (London, 1895, 2 vols.) the Spelman MS. is designated as Stowe 2. Spelman had described this Psalter in his *Concilia* (first ed.), i. 218: 'Est mihi Psalterium Davidis, sub temporibus Nicaeni Concilii 2di, vel mox inde, ut coniiicitur, exaratum, in quo, ad finem uniuscuiusque Psalmi et singularium Lectionum Psalmi cxix, habetur Oratio, numero scilicet 171.'

The younger Spelman's edition is, according to O'Connor, 'extremely incorrect,' and was collated, though very carelessly,

<sup>1</sup> Lat. has 'in monte sancto tuo, et in tabernaculo tuo.'

<sup>2</sup> Lat. omits 'Et.'

<sup>3</sup> Lat. omits 'adhuc.'

with three others—that of University Library, Cambridge ; that of Trinity College, Cambridge (Eadwine's) ; and that now known as MS. Arundel 60 of the British Museum, but then in the possession of Thomas Howard, Earl of Arundel and Surrey, Earl Marshal of England. The last-named, however, was used only from Psalm 72 (73) to the end.

In 1889 F. Harsley published (E. E. T. S., Original Series, No. 92) his edition of Eadwine's Canterbury Psalter, from the MS. in Trinity College, Cambridge.

Besides these, Wanley printed, from a number of MSS. in various libraries, the 100th Psalm (numbering of A. V.), Latin and interlinear Old English. Of these there were nine in all, including the Vespasian Psalter and the so-called Canterbury Psalter. Westwood's *Palaeographia Sacra*, on Plate 40, notices a 'Codex Salisburiensis, mentioned in the Preface to the second volume of Hickes' *Thesaurus*, by Wanley, since which time it has remained unnoticed.' This is figured in the *Palaeographical Society Facsimiles*, Series II, vol. ii, Plates 188 and 189, and in Westwood's *Facsimiles*, Plate 38. It is MS. 150 of the Salisbury Cathedral Library. A facsimile of text and gloss is given in Plate 189, extending from the beginning of Ps. 13. 3 to 14. 3 'guttur eorum.' The version is the Gallican. Thus, including Spelman's edition, we have record of ten different copies of the Psalter with interlinear Old English glosses. Westwood's 'Codex Dunelmensis, containing only the Penitential Psalms,' is a myth ; the Durham Ritual (cf. p. xlv) is what he has in mind (see p. 183 of that book).

It remains to be seen whether a classification of the ten copies (exclusive of the Salisbury Psalter) is possible. On examination, it proves that five of these copies represent the Roman Psalter, and five the Gallican or Vulgate. These two classes will accordingly be discussed separately.

*The Roman Psalter.*—Under this fall the following MSS., which, for this purpose, may be designated by the letters of the alphabet which are appended :

Cotton Vespasian A. 1 of the British Museum (Wanley, p. 222) ; the Vespasian Psalter (Sweet, *Oldest English Texts*, pp. 183-401), A. Junius 27 of the Bodleian Library (Wanley, p. 76), B.

MS. Ff. 1. 23 of the University Library, Cambridge (Wanley, p. 152), C.

Royal 2 B. 5 of the British Museum (Wanley, p. 182), D.

MS. of Trinity College, Cambridge (Wanley, p. 168); Eadwine's Canterbury Psalter, E.

Facsimiles of portions of these MSS. are in Westwood, *Palaeographia Sacra*, Plates 41, 43; of A in his *Facsimiles*, Plate 3, and of B, *ib.* Plate 34 *Pal. Sac.*, Plate 40; and in Astle, tab. ix.

In order that the relation sustained by these various copies to one another may be perceived, I subjoin (1), in parallel columns, the Old English and the Latin of Psalm 100, according to the Vespasian Psalter; (2) the variants obtained by collating MSS. B, C, D, and E. The words which differ in the Gallican text are italicized in the Latin.

## PSALM 100.

*Vespasian Psalter.*

Wynsumiað<sup>1</sup> Gode, all<sup>2</sup>  
eorðe<sup>3</sup>; ðrowiað<sup>4</sup> Dryhtne<sup>5</sup> in<sup>6</sup>  
blisse<sup>7</sup>; ingað<sup>8</sup> in<sup>9</sup> gesihðe his  
in<sup>6</sup> wynsumnisse<sup>9</sup>. Weotað<sup>10</sup>  
ðæt<sup>11</sup> Dryhten<sup>12</sup>, hē is<sup>13</sup> God;  
hē dyde<sup>14</sup> usic<sup>15</sup>, and nales<sup>16</sup>  
wē<sup>17</sup> usic<sup>18</sup>; wē<sup>19</sup> sōðlice folc  
his, and sceap<sup>20</sup> læwe<sup>21</sup> his.  
Ingað<sup>22</sup> geatu<sup>23</sup> his in<sup>6</sup> ondet-  
nisse<sup>25</sup>, ceafurtūnes<sup>26</sup> his in<sup>6</sup>

*Roman Text.*

Iubilate *Deo*, omnis terra;  
servite Domino in laetitia; *in-*  
*trate* in conspectu eius in exul-  
tatione. Scitote *quod* Dominus,  
ipse est Deus; ipse fecit nos, et  
non ipsi nos; *nos autem* populus  
eius, et oves pascuae eius. *In-*  
*trate* portas eius in confessione,  
atria<sup>24</sup> eius in hymnis *confessio-*  
*num*. Laudate nomen eius:

<sup>1</sup> B. w. sumiaþ ge, D. drymað, E. dremeð.

<sup>2</sup> B. C. D. eall, E. ealle.

<sup>3</sup> E. eorðæ.

<sup>4</sup> B. C. D. ðeowiað, E. ðeowiaþ.

<sup>5</sup> B. C. E. drihtne, D. om.

<sup>6</sup> B. C. D. E. on.

<sup>7</sup> E. blyssæ.

<sup>8</sup> E. ongængæþ.

<sup>9</sup> B. wynsumnesse, C. wynsum-  
nyssæ, D. bliþnesse l. wynsummunga,  
E. hihte.

<sup>10</sup> C. witaþ ge, D. witað, E. witæð  
ge.

<sup>11</sup> E. þet.

<sup>12</sup> C. drihtyn, D. E. drihten.

<sup>13</sup> C. ys.

<sup>14</sup> B. geworhte, C. D. worhte.

<sup>15</sup> B. C. D. E. us.

<sup>16</sup> C. nalya, D. na, E. ne.

<sup>17</sup> D. selfe, E. wes he (Wanl. we).

<sup>18</sup> B. E. us, C. usic, D. we.

<sup>19</sup> E. us.

<sup>20</sup> D. sceap, E. sceap.

<sup>21</sup> C. læswa, E. læswæ, D. forstorno-  
ðes (*sic*).

<sup>22</sup> E. ongængæþ.

<sup>23</sup> C. D. gatu, E. gætu.

<sup>24</sup> B. om. atria, D. in atria.

<sup>25</sup> B. ondetnesse, C. andettnysse,  
D. andetnesse, E. andettnesse.

<sup>26</sup> B. cafortures (*sic*), C. cafyrtunys,  
D. on cæfertunas, E. cafortun.

ymenum<sup>1</sup> ondetnissa<sup>2</sup>. Hēr gað<sup>3</sup> nōman<sup>4</sup> his<sup>5</sup>: forðon<sup>6</sup> wynsum<sup>7</sup> is<sup>8</sup> Dryhten<sup>9</sup>; in<sup>10</sup> ecnisee<sup>11</sup> mildheortnis<sup>12</sup> his; onð<sup>13</sup> in<sup>14</sup> weoruld<sup>15</sup> weorulde<sup>16</sup> soðfestnis<sup>17</sup> his.

From this collation it will be seen that B stands nearest to A, but is carelessly written, and changes Anglian peculiarities in the direction of West Saxon (*in* to *on*, *all* to *eall*, &c.), while retaining, in general, a comparatively early and Anglian cast (*weotað*, *scep*, *leswe*, &c.); the Runic *w* for *wyn*, if Wanley's transcript may be trusted, is interesting. C, with frequent *y* in unstressed syllables, looks more like Late West Saxon. D has a number of new readings, among them such as suggest 'contamination' with glosses based on the Gallican Psalter (*drymað*, *blipnesse*, *forstornodes* for *fastornodes*). E is clearly transitional to Middle English, has new glosses (*hihte*, *ongængæþ*, *swete*), mistakes (*cafortun*, *oððet*), and retains a sign of 'contamination' (*dremeð*), but otherwise has some striking resemblances to A and B (*dyde*, *ymenum*, *hergæþ*, *sopfestnes*).

*The Gallican Psalter.*—Here belong the following :

Spelman's printed text ; Stowe 2 of the British Museum, F.

Cotton Vitellius E. 18 of the British Museum (Wanley, p. 223), G.

Cotton Tiberius C. 6 of the British Museum (Wanley, p. 224), H. Lambeth 188 (Wanley, p. 268), I.

Arundel 60 of the British Museum (Wanley, p. 291), J.

[MS. 150 of Salisbury Cathedral (K), not used here.]

Facsimiles of portions of H and I are in Westwood, *Palaeographia Sacra*, Plate 42 ; of H in his *Facsimiles*, &c., Plate 46 ; and of J, *ib.* Plate 34.

<sup>1</sup> D. ymnum.

<sup>2</sup> B. ondetnessa, C. andittnyssse, D. andetnessa, E. anddetnessse.

<sup>3</sup> D. heriað, E. hergæþ.

<sup>4</sup> C. D. naman, E. nomæ.

<sup>5</sup> D. om.

<sup>6</sup> D. om.

<sup>7</sup> E. swete.

<sup>8</sup> C. ys.

<sup>9</sup> C. E. drihten, D. om.

<sup>10</sup> B. C. D. E. on.

<sup>11</sup> B. D. E. ecnesse, C. ecnyssse.

<sup>12</sup> B. D. E. mildheortnes, C. mildheortnyssse.

<sup>13</sup> E. oððet.

<sup>14</sup> B. om., D. a, C. E. on.

<sup>15</sup> B. weorold, C. D. woruld, E. world.

<sup>16</sup> B. weorolde, C. worulde, D. om., E. worldæ.

<sup>17</sup> C. soðfæstnyssse, D. sopfæstnes.

## PSALM 100.

*Spelman Psalter.*

Drȳmað<sup>1</sup> Drihtne<sup>2</sup>, eall<sup>3</sup>  
 eorðe<sup>4</sup>; ðeowiað<sup>5</sup> Drihtne<sup>6</sup> on  
 blisse; infarað<sup>7</sup> on gesyhðe<sup>8</sup>  
 hys<sup>9</sup> on blīðnyssa<sup>10</sup>. Witað<sup>11</sup>  
 gē<sup>11</sup> forðonde<sup>12</sup> Drihten<sup>13</sup>, hē<sup>14</sup>  
 is God; hē dyde<sup>15</sup> us, and nā  
 selfe<sup>16</sup> wē<sup>17</sup>. Folc<sup>18</sup> his<sup>18</sup>, and  
 scēap lāswe<sup>19</sup> his, infarað<sup>20</sup>  
 gatu<sup>22</sup> his on andetnyssa<sup>23</sup>, on  
 cafertūnas<sup>24</sup> his on ymnum<sup>25</sup>;  
 andettað<sup>27</sup> him<sup>28</sup>. Hēriað naman  
 his; forðanðe<sup>29</sup> winsum<sup>30</sup> is  
 Driht<sup>31</sup>; on æcnysse<sup>32</sup> mild-  
 heortnyssa<sup>34</sup> his; and oð on<sup>36</sup>  
 cynrine<sup>37</sup> and<sup>38</sup> cynrine<sup>39</sup> soð-  
 fæstnys<sup>40</sup> his<sup>40</sup>.

*Gallican or Vulgate Text.*

Iubilate Domino, omnis terra;  
 servite Domino in laetitia; in-  
 troite in conspectu eius in exul-  
 tatione. Scitote quoniam Domi-  
 nus, ipse est Deus; ipse fecit  
 nos, et non ipsi nos. Populus  
 eius, et oves pascuæ eius, introite  
 portas eius in confessione, atria<sup>21</sup>  
 eius in hymnis; confitemini  
 illi<sup>26</sup>. Laudate nomen eius:  
 quoniam suavis est Dominus;  
 in æternum misericordia eius;  
 et usque in generationem<sup>33</sup> et  
 generationem<sup>35</sup> veritas eius.

Here the relations are not so clear. It would seem that certain members of the group show 'contamination' with the other

<sup>1</sup> I. freadremað (*sic*), J. drimaþ.<sup>2</sup> H. *om.*<sup>3</sup> G. H. J. ealle, I. eala.<sup>4</sup> G. J. eorðan, I. eorð.<sup>5</sup> G. ðaowiað.<sup>6</sup> H. *om.*<sup>7</sup> I. insteppað vel ingað.<sup>8</sup> G. H. I. J. gesihðe.<sup>9</sup> G. H. I. J. his.<sup>10</sup> G. H. J. bliðnesse, I. blisse.<sup>11</sup> G. H. witað, I. witað vel wite ge,  
J. wite ge.<sup>12</sup> G. I. forþamþe, H. *om.*, J. forðon.<sup>13</sup> H. *om.*<sup>14</sup> I. se sylfa.<sup>15</sup> G. H. worhte, I. J. geworhte.<sup>16</sup> G. we sylfe, I. we, J. silfe.<sup>17</sup> G. us, I. selfe, J. we.<sup>18</sup> I. o eala his folc, J. folc ia.<sup>19</sup> G. H. J. fostornoðes, I. lāsuwe.<sup>20</sup> H. ingaþ on, J. infaraþ on.<sup>21</sup> G. atria, I. introite atria.<sup>22</sup> J. gatun.<sup>23</sup> G. anddetnesse, H. I. andet-

nesse, J. andettnesse.

<sup>24</sup> I. ingað cafertunas, J. of cafar-  
tunas.<sup>25</sup> G. ymenum, I. lofsangum.<sup>26</sup> G. *om.*<sup>27</sup> G. anddettað, H. *om.*<sup>28</sup> H. *om.*<sup>29</sup> G. forþamþe, H. J. forþon.<sup>30</sup> G. H. I. wynsum, J. *om.*<sup>31</sup> G. drihten, H. I. J. *om.* (I. *om.*  
is).<sup>32</sup> G. H. J. ecnesse.<sup>33</sup> G. I. generationo.<sup>34</sup> G. H. J. mildheortnes, I. mild-  
heortnyss.<sup>35</sup> I. generatione.<sup>36</sup> H. *om.*<sup>37</sup> G. cynrene, H. *om.*, I. mægþe  
vel cynrene, J. cneorisa.<sup>38</sup> H. *om.*<sup>39</sup> G. cynrene, H. *om.*, I. J. cneor-  
risse.<sup>40</sup> G. H. soðfæstnes his, I. his soð-  
fæstnys, J. soþfæstnesse his.



group, particularly I (*ingađ, blisse, lesuwe*), but the group in general has certain fairly well-marked characteristics (*drymađ, bliðnesse, fostornodes, cynrene, &c.*). It seems not improbable that the type represented by the Vespasian Psalter was that on which the gloss was first constructed, and that this was adapted in glossing the Gallican Psalter, with such changes as were necessary, or as, in successive *remaniements*, suggested themselves to the scribe for the time being. Spelman's seems hardly the best of this type, but a grouping according to priority or superiority would require a more extended comparison.

Though the MSS. under consideration range from the ninth to the twelfth century, yet, if we consider them as probably descended, with successive modifications, from an original represented by the Vespasian Psalter, they may all, for our purpose, be regarded as belonging to the ninth century.

GLOSSES ON the CANTICLES OF SCRIPTURE.—The Canticles in question are those used in the daily service, and are the following :

|                                             |                                                         |
|---------------------------------------------|---------------------------------------------------------|
| Song of Moses (I)                           | Exod. 15. 1-19.                                         |
| Song of Moses (II)                          | Deut. 32. 1-43.                                         |
| Song of Hannah                              | 1 Sam. 2. 1-10.                                         |
| Song of Isaiah                              | Isa. 12.                                                |
| Song of Hezekiah                            | Isa. 38. 10-20.                                         |
| Song of Three Holy Children<br>(Benedicite) | Dan. 3. 57-88 (Vulg.), with<br>adaptation of 52 and 56. |
| Song of Habakkuk                            | Hab. 3. 2-19.                                           |
| Song of Mary (Magnificat)                   | Luke 1. 46-55.                                          |
| Song of Zacharias                           | Luke 1. 68-79.                                          |
| Song of Simeon (Nunc Dimittis)              | Luke 2. 29-32.                                          |

Besides these, there is occasionally found the so-called Ps. 151, otherwise 'The Psalm of David after he had fought with Goliath.' This occurs regularly in the Septuagint, and is found in some MSS. of the Itala, as well as in the Mozarabic Breviary. An English version of it appears in Churton's *Uncanonical and Apocryphal Scriptures*, p. 366 (cf. Ewald, *Dichter des Alten Bundes*, i. 266).

The Canticles are usually placed at the end of the Psalter.

According to Wanley, some or all of them are thus found in the MSS. designated above as A, C, D, E, G, I, J. Those that are lacking, according to the same authority, are : Song of Isaiah, in I ; of Hezekiah, in C ; of Moses II, in E ; of Simeon, in A and C. Ps. 151 occurs only in A, E, and J.

In the Vespasian Psalter, which is the only one I have examined, the Canticles are glossed in the same manner as the Psalms, and I should assume that the relations of the glosses in the other MSS. would correspond in general with those that have been indicated above in the case of the Psalters.

The order of the Canticles in the Vespasian Psalter is as follows : Ps. 151, Isaiah, Hezekiah, Hannah, Moses I, Habakkuk, Moses II, Three Holy Children, Zacharias, Mary. They have been reprinted by Sweet in both his *Anglo-Saxon Readers*.

As a specimen, I print the Magnificat :

Miclað sawul mīn Dryhten, ƿnd gefæh gäst mīn in Gode Hælwyndum mīnum<sup>1</sup>. Forðon gelōcade eaðmodnisse mēnenes his ; sehðe, soðlice of ðissum eadge mic cweoðað alle cneorisse. Forðon dyde mē ða miclan se mæhtig is ; ƿnd hālig noma his. ƿnd mildheortnis his frōm cynne in cyn ondrēden-dum hine. Dyde mæhte in earne his ; tōstregd oferhogan on mōde heortan his. Ofdūne sētte mæhtge of selde, ƿnd upāhof eaðmōde. Hyngrende gefylde gōdum, ƿnd weolie forlēort idel-hende. Onfēð [Israhel] cneht his, gemyndig mildheortnisse his ; swā spreccende wes tō feadrum urum, Abram, ƿnd sēde his oð in weoruld.

A *paraphrase* of the Magnificat occurs in MS. S. 7 of Corpus Christi College, Cambridge.

KENTISH GLOSS ON PROVERBS.—Certain fragmentary glosses, referring to the Book of Proverbs, were first published by Zupitza in Haupt's *Zeitschrift für Deutsches Alterthum*, xxi. 1-59, xxii. 223-226 (Berlin, 1877, 1878). They are contained in MS. Vespasian D. 6 of the British Museum. Zupitza at once declared them to be Kentish, and gave such proofs that his view has never been questioned. They have been reprinted by Wül(c)ker, after fresh collation with the MS., in the Wright-Wülcker *Old English Vocabularies* (London, 1884), i. 55-87, and by Sweet, *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 152-175 ; a selection in

<sup>1</sup> Normally, 'mīnum.'

Kluge's *Angelsächsisches Lesebuch* (Halle, 1888), pp. 41-42. The glosses are referred to the first half of the ninth century. Their entirely fragmentary character will be evident from the following specimen, including all those belonging to chap. 1 (the verses are indicated). In some cases the Latin differs from that of the Vulgate, as will be apparent on examination.

[17] *iacitur*: is worpen; *pennatorum*: gefiðeradra; [18] *et moliantur fraudes*: and bereafiað; [19] *sic . . . rapiunt*: swā rēafiað; [20] *praedicat*: bodað; [21] *clamitat*: hī elepað; [22] *et . . . cupiunt*: and gewilniað; *et . . . odibunt*: and hatiað; [23] *en proferam*: efne nū ic forð brēnge; [24] *quia vocavi*: forðam ic gecēide; [26] *ego . . . ridebo*: ic hlihe; [27] *cum insonuerit*: ðonne swāið; *ingruerit*: onbricp; [29] *exosam*: onscunede; [30] *et detraherunt*: and hīo tēldan; [33] *et . . . perfruetur*: and hē brēcð; *timore . . . sublato*: atogenum ēge.

KING ALFRED'S TRANSLATION OF CERTAIN PSALMS.—According to William of Malmesbury, King Alfred began a translation of the Psalms, but was cut off by death before he had advanced beyond the 'first part.' His words are (*Gesta Regum Anglorum*, ii. 123): 'Psalterium transferre aggressus, vix prima parte explicata vivendi finem fecit.' For the attribution to Alfred of the first fifty psalms—the prose rendering—in Thorpe's edition, see pp. xxxvi ff. Of course Alfred is responsible for the translations in *this* volume, pp. 14-17, 70-71, whatever assistance he may have had in the rendering.

THE PARIS PSALTER.—This consists of two translations conjoined, a prose version and a poetical one. The prose version ends in the eighth verse of the 51st Psalm (Vulg. 50. 10); the poetical one begins with the sixth verse of the 52nd Psalm (Vulg. 51. 8), and continues to the end of the Psalter. The whole, which is contained in a single MS. of the National Library at Paris, was published by Thorpe, as *Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi Anglo-Saxonica* (Oxford, 1835).

What is known about the history of the MS. (Bibliothèque Nationale, fonds latin 8824) may be told in a few words. An autograph note at the end of the MS., given by Thorpe in facsimile, reads: 'Ce liure est au duc de Berry, Jehan.' 'This Jean, Duke of Berry (1340-1416), was brother of Charles V, King of France, whom he rivalled in the magnificence of his collections

of books and treasures of art' (Bruce, p. 13). The book may have come into his possession during his nine years' sojourn as a hostage in England, after the peace of Bretigny, 1360. In 1406 it passed into the possession of the Sainte Chapelle of Bourges, having already been promised in 1404. It next appears in a catalogue of the books belonging to the Sainte Chapelle, drawn up Nov. 17, 1552. In 1717 it is noticed in Martène and Durand's *Voyage Littéraire de deux Religieux Bénédictins de la Congrégation de Saint Maur* (Paris). In this work (i. 28 ff.), some interesting information is given; I quote the words of Bruce (pp. 16-17): 'Only fifty or sixty volumes remained of the original collection. The place where they were stored was used, also, as a poultry house. The books, being left open on the desks, were, of course, in a pitiable condition, and one of these was the Paris Psalter. The words of Dom Martène relating to this book are as follows: "L'un des plus curieux manuscrits de la sainte Chapelle, est celui qu'on appelle les heures du duc Jean. C'est un pseautier latin avec une version angloise de six ou sept cens ans. Ceux qui me la montrèrent, croyoient que c'étoit de l'allemand ou de l'hébreu. Mais si-tôt que je l'eus vu, je connus le caractère Anglo-saxon. J'en fus encore plus convaincu, lorsqu' examinant les litanies qui sont à la fin, je trouvai que la plûpart des Saints étoient d'Angleterre. Ce livre est conservé dans le chartrier.'" In 1752 the volume was presented by the Canons of Bourges to Louis XV, and was incorporated into the Royal Library, now the National Library of France. In 1814 was published, at Paris, Gerard Gley's *Langue et Littérature des anciens Francs*, on p. 276 of which he says: 'On voit à la Bibliothèque du Roi, à Paris, un manuscrit anglo-saxon in—fol. max., qui renferme une Paraphrase des Psaumes de David. Il appartenait autrefois à Jean, Duc de Berry: je pense qu'il venait antérieurement des Ducs de Normandie.'

At the end of the MS. proper, just before the note on the ownership of the book, is this statement: 'Hoc psalterii carmen inelyti regis David sacer di Wulfwinus manu sua conscripsit. Quicumque legerit scriptum, animae suae expetiat votum; ' above the name, Wulfwinus, is added in another hand, 'cognomento Cada.' Now, as MS. C of the West Saxon Gospels (Cotton Otho C. 1) has, at the end, the inscription 'Wulfwi me wrat,' attempts have been made to bring the two MSS. into relation, but without

any decisive result. In any case, it is pretty certain that the Paris MS. is of the eleventh century. Facsimiles of specimen portions have been published in Silvestre's *Paléographie Universelle*, Paris, 1841 (Plate CCXXXI); Cooper's *Report on Rymer's Foedera*, Appendix B; Westwood, *Palaeographia Sacra*, London, 1843-45 (Plate II); and in Thorpe's edition.

As there are virtually two incomplete translations, one in prose and one in verse, it will be desirable to consider these separately.

*The Prose Translation.*—This, as we have seen, consists of Psalms 1 to 51 (v. 8).

It appears certain that the translation was not made from the Latin text which accompanies it in the Paris Psalter. Beyond this, opinion is divided. J. Wichmann, writing in 1889 (*Anglia*, xi. 39-96), came to the conclusion that the authorship is to be attributed to Alfred. In 1894 J. Douglas Bruce published, in the *Publications of the Modern Language Association of America* (ix. 43-164), a dissertation entitled 'The Anglo-Saxon Version of the Book of Psalms, commonly known as the Paris Psalter,' which was separately reprinted at Baltimore in the same year. In this paper Bruce investigates the whole question anew, and his conclusions constitute the latest, though perhaps not the final, word upon the subject. The most important ones are these (pp. 122-123; *Publ.* 160-161): 'The prose division was . . . composed most probably in the late ninth or early tenth century. That it is the work of an ecclesiastic is proved by the ample fund of allegorical interpretation which the author had at his command, as appears from a comparison of interpolations in the text with parallels from the early commentators on the Psalms. No systematic—probably no direct—use, however, has been made of any particular commentary, except for the introductory prefaces to each of the Psalms, which are paraphrases of the corresponding *argumenta* of the commentary, in *Psalmorum Librum Exegesis*. The Latin rubrics which head the metrical as well as prose Psalms in the Paris Psalter are drawn from the same source. The Latin commentary just mentioned, which was incorrectly ascribed to Bede by his early editors, is really the work of the Benedictine commentator, Ambrosius Autpertus, abbot of St. Vincent, near the Vultur in Southern Italy, who died in the year 778. The *argumenta* to the Psalms in this work, excluding the mystical elements,

were ultimately derived from the Greek commentary of Theodore of Mopsuestia on the Psalms.'

It will thus be seen that Bruce rejects the hypothesis of the Alfredian authorship of the prose Psalms, but that he would date the translation little, if any, after the time of Alfred (d. 901). However, there is nothing in Bruce's arguments which necessarily militates against the theory of Alfredian authorship, since it is notorious that the king was assisted by clerical collaborators in much of his scholarly activity. It is unlikely, considering the veneration in which Alfred was held, both during his life and for centuries after his death, that so precious a product of his religious enthusiasm would be allowed to perish. William of Malmesbury expressly tells us (*Gesta Regum Anglorum*, lib. ii. 123): 'Psalterium transferre aggressus, vix prima parte explicata vivendi finem fecit.' Wūlfing (*Die Syntax in den Werken Alfreds des Grossen*, I. xiii) suggests that by 'prima parte' William of Malmesbury may have meant the first fifty Psalms, on the assumption that he thought of the Psalter as divided into three equal portions. This, however, is contrary to the customary division of the Psalms into five parts, ending respectively with the 41st, 72nd, 89th, 106th, and 150th. Still, it would not be imposing a very great strain upon 'vix' to accommodate it to the facts as exhibited in the Paris Psalter, even with the modification which the traditional division of the Psalter renders necessary. Against Wūlfing's theory, however modified, there is a consideration which has not yet been brought forward. It is that, with the exception of two passages, there is no striking resemblance between such verses as are quoted in Alfred's undoubted works and the corresponding passages from the Paris Psalter. The following comparisons will show the relations at a glance:

*Pastoral Care.*

*Paris Psalter.*

- |                                                            |                                                 |
|------------------------------------------------------------|-------------------------------------------------|
| 1. 1. . . . ðæt hæ nō ne sǣte<br>on ðǣm wōlberendan setle. | . . . Nē on heora wōlberendum<br>setle ne sitt. |
|------------------------------------------------------------|-------------------------------------------------|

C. P. 435

- |                                                            |                                           |
|------------------------------------------------------------|-------------------------------------------|
| 23. 4. Ðīn gierd ƿnd ðīn stǣf<br>mē afrefredan. C. P. 124. | ƿīn gyrd and ƿīn stǣf mē afre-<br>fredon. |
|------------------------------------------------------------|-------------------------------------------|

- |                                                       |                                                      |
|-------------------------------------------------------|------------------------------------------------------|
| 30. 6. Ic wēnde on mīnum<br>wlencum ƿnd on mīnum for- | Ic cwæð on mīnum wlencum<br>and on mīnre orsornesse: |
|-------------------------------------------------------|------------------------------------------------------|

- wanan, ða ic was full ægðer  
ge welona ge gōdra weorca,  
ðæt ðæs næfre ne wurde nān  
ende. C. P. 465.
30. 7. Dryhten, ðu ahwyrðes  
ðinne ondwritan frōm mē, ða  
wearð ic gedrēfed. C. P. 465.
32. 5. Ic wille sēcgan on gēan  
mē selfne mīn unryht, Dryht-  
en, forðæm ðu forgeafe ða  
arleasnesse mīnre heortan.  
C. P. 419.
34. 19. Swiðe manigfealde sint  
ryhtwīstra mōnna earfeðu.  
C. P. 252.
38. 6. Ic eom gebigged, onð  
æghwōnon ic eom gehfened.  
C. P. 66.
40. 9, 10. Dryhten, ðu wāst  
ðæt ic ne wirne mīne welora,  
onð ðine ryhtwīsnesse ic ne  
digle on mīnre heortan; ðine  
hælo onð ðine ryhtwīsnesse  
ic sægce. C. P. 380.
40. 12. Mīn mōð onð mīn wī-  
sdom mē forlēt. C. P. 272.
49. 7, 8. Hē ne sealde Gode  
nānne mēdsceat for his sāule,  
nē nēanne geðingsceat wið  
his miltse. C. P. 338.
51. 3. Mīne misdæda bīoð simle  
beforan mē. C. P. 413.
- Ne wyrð þises næfre nān  
wēndineg.
- Þa æwēndest þu þinne andwritan  
fram mē, þa wearð ic sōna  
gedrēfed.
- ... þæt ic wolde andettan and  
stælan on gēan mē sylfne  
mīne, scylda, and þa Gode  
andettan; and þu mē þa for-  
geafe þæt unriht mīnra scylda.
- Mōniga synt earfoðu þara riht-  
wīsenā.
- Ac ic eom gesæged, and gehnæg-  
ed, and swiðe gesaðmed.
- Mīnum weolorum ic ne for-  
beode, ac bebaode þæt hī þæt  
sprecon symle; Drihten, þu  
wāst þæt ic ne ahýdde on mīn-  
um mōðe þine rihtwīsnesse,  
ac þine sōðfæstnesse and þine  
hæle ic sæde.
- Mīn heorte and mīn mōð mē  
forleton.
- Nyle oppe ne mæg... þæt hē  
þæt weorð agife tō alýsnesse  
his sawle.
- Mīne synna beoð symle beforan  
mē, on mīnum gemynde.

*Bede's History.*

18. 13, 14. Drihten hleoðrað of  
heofonum, onð se Hēhsta  
sēleð his stefne. Hē sēndeð  
his stræle, onð hēo tōweorpeð;

*Paris Psalter.*

- And worhte punorrāda on heof-  
onum, and se Hýhsta sealde  
his stemne. Hē sēnde his  
strælas, and hī tōstencete; and

- |                                                                                                             |                                                                                                     |
|-------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------|
| lēgetas gemonigfealdað, ƿnd<br>hēo gedrēfeð. B. H. 26a.                                                     | gemanigfealdode his līgeta,<br>and gedrēfde hig mid þȳ.                                             |
| 32. 1. þā beoð eadge þe heora<br>wōnnesse forlētne beoð, ƿnd<br>þāra þe synna bewrigene beoð.<br>B. H. 442. | Ēadige beoð þā þe him beoð<br>heora unrihtwīsnesse forgif-<br>ene, and heora synna beoð<br>behlede. |
| 51. 5. Ic wāt þæt ic wæs in<br>wānessum geēacnod, ƿnd in<br>scyldum mec cēnde mīn mōd-<br>or. B. H. 82.     | þū wāst þæt ic wæs mid unriht-<br>wīsnesse onfangen, and mīn<br>mōdor mē gebær mid synne.           |

It is apparent that by far the greatest similarity is in the case of the first two verses quoted from the *Pastoral Care*—1. 1 and 23. 4. Of these it is 1. 1 which is the more remarkable. Its singularity comprehends two features, the choice of an equivalent for 'pestilentia,' and the fact that the attributive genitive, 'pestilentiae,' is rendered by an adjective. To exhibit the peculiarity more manifestly, the renderings of the Spelman Psalter (pp. xvi, xxvii) and of the so-called Canterbury Psalter may be compared. The former omits the gloss for 'pestilentia,' and has :

On prymsetle . . . nā sæt.

The latter has :

On þān setele of þān quulmere ne set.

Spelman notes that another MS. has *cwyldes* for 'pestilentiae'; in the WS. Gospels 'pestilentia' is rendered by *cwealm* (Luke 21. 11) and *manncwealm* (Matt. 24. 7).

On the other hand, *wōl* and its compounds seem to be especially Alfredian words. *Wōl* is found in the *Boethius*, the *Pastoral Care*, and the *Bede*; *wōlbarnes*, *wōlgewin*, and *wōlbryne* in the *Orosius*; while *wōlberende* occurs three times in the *Pastoral Care* (415<sub>12</sub>, 435<sub>19</sub>, 22), and once in the *Bede* (48<sub>17</sub>). These passages are, in the above order: *mid ðære wōlberendan ōlccunge* (securitatis pestiferæ blanditiis); the rendering of Ps. 1. 1; *on wōlberendum setle* (in cathedra pestilentiae); *se wōlberenda stenc þære lyfte* (aerum pestifer odor). Besides, Ps. 11. 6 of the Paris Psalter, in a free paraphrase, has *wōlberende windas*, apparently suggested by 'spiritus procellarum,' though of course not a translation of it. Manifestly, *wōlberende* is properly the rendering of 'pestifer,' not of 'pestilentia,' and it is strange that it should ever have been employed for the latter, especially as between the two occurrences of it in *C. P.* 435<sub>19</sub> and



435<sup>22</sup>, we have the more normal *wōles settl* (*sē donne sit on wōles selle*). There can be little risk, then, in asserting with much positiveness that Ps. 1. 1 of the Paris Psalter, or at least one portion of it, is from the hand of Alfred. The suspicion, too, can hardly be evaded that Ps. 11. 6, in which the same peculiar word appears, is by the same author.

We may now examine Ps. 23. 4 :

Ðīn gierd ƿnd ðīn stæf mē āfrēfredan,

from which the Paris Psalter varies only in spelling. Here the Vespasian Psalter (p. xxvi) has :

Gerd ðīn and cryc ðīn, hīe mē frōēfrende wērun.

Spelman Psalter :

Gird ðīn and stef ðīn, hē mē frēfredon.

Canterbury Psalter :

ƿīn gierd and stef ƿīn, hȳ mē frēfredon.

The Alfredian peculiarity thus seems restricted to the use of the verb *āfrēfran*, instead of *frēfran*. This of itself is perhaps hardly sufficient to base an argument upon, yet one is tempted to extend the limit from 11. 6, where *wōlberende* was still found, to include at least Ps. 23.

Here, then, we may rest the case. We have seen that Alfred must certainly have translated 1. 1, pretty certainly 11. 6, not probably 23. 4, and at least possibly the whole of the prose portion of the Paris Psalter. Yet against the last supposition must be set the notable discrepancies of language revealed by the parallel passages adduced above. It will require a more comprehensive and detailed examination to decide whether Alfred is really to be credited with the translation of all the prose Psalms extant.

For Alfred's other translations of parts of the Bible, see pp. 3-75 of this volume.

For comparison with the Vespasian Psalter, I subjoin Ps. 43.

Dem mē, Dryhten, and dō sum tōsceað betwuh mē and unrihtwīsum folce; and frōm fācenfullum mēnn and unrihtwīsum gefriða mē, forþām ƿū eart mīn God and mīn mægen. Forhwȳ āwyrpst ƿū mē? and hwt lētst ƿū mē gān unrōtne, þonne mīne fȳnd mē drēceað? Sēnd ƿīn leoht and ƿīne sōðfæstnesse, ƿā mē gēo gēara lēddon, þæt hȳ mē nū gȳt gelædan tō ƿīnum hālgan munte, in on ƿīn hālgæ templ; þæt ic þonne gange tō ƿīnum altere, and tō

þam Gode þe mē blīðne gedyde on mīnum geogoðhāde. Ic þe andette, Dryhten, mid sange and mid hearpan. Hwȳ eart þū unrōt, mīn sāwl? oppe hwī gedrefest þū mē? Hopa tō Drihtne, forþam ic hine gȳt andette, forþam þū eart God mīn Hælend, and mīn Dryhten.

*The Poetical Translation.*—As for the attempts to connect this with Aldhelm, see pp. xiv ff.

It has long been known that this version was used by the Old English Benedictines in their Office. The Benedictine Office has been printed by Hickes, *Letters which passed between Dr. Hickes and a Popish Priest* (1705); E. Thomson, *Select Monuments, &c.* (1849); and K. Bouterwek, *Cædmons des Angelsachsen Biblische Dichtungen* (1854), pp. cxciv–ccxxiii. Here, identical, or nearly so, with the corresponding parts of the Paris Psalter, will be found portions of Ps. 54, 59, 61, 65, 70, 71, 80, 85, 88, 90, 102, 103, 119, 122, 140, and 141 (according to the Authorized Version; one less according to the Vulgate). Besides these, there are also parts of Ps. 5, 20, 25, 28, 33, 35, 41, 44, 51. In Eadwine's Canterbury Psalter, circa 1150 (see p. xxviii), there is a late copy of Ps. 90. 16 to 98. 2 (pp. 161–168). The whole of the poetical Psalter, including a reproduction of Thorpe's text, the Benedictine fragments, and the Kentish 51st Psalm (but not the twelfth-century fragment), will be found in Grein's *Bibliothek der Angelsächsischen Poesie*, ii. 147–280.

The most recent study of the problem presented by this translation has been made by Dr. Helen Bartlett, *The Metrical Division of the Paris Psalter*, Baltimore, 1896. Her conclusions may be stated in her own words (pp. 48, 49): 'Our examination of the vocabulary and metre of the Paris Psalter has thrown some light upon the question of the date and dialect of the Anglo-Saxon version in its original form. The discovery of certain words peculiar to the metrical Psalter in texts of the tenth century has deprived of its force the argument that Dietrich used to establish the high antiquity of Ps. II [i.e. 52–150]. Moreover, a careful study of the metre has disclosed a disregard of the classical rules for the construction of alliterative verse which characterizes only the latest Anglo-Saxon poetry, and therefore points to a period not earlier than the middle of the tenth century. . . . But the *terminus ante quem* appears definitely determined by the quotation from the Psalms in the *Menologium*, if we do not regard the coincidence in

translation as accidental, as I think it is hardly possible to do. The strong probability that this quotation is taken from the Paris Psalter will appear on comparing these passages :

Ps. 117. 22.    ðis ys se dæg, ðe hine drihten us  
                  wisfæst geworhte weras cneorissum  
                  eallum eorðtudrum eadgum to blisse.

*Men.* 60-63.    ðis is se dæg, ðæne drihten us  
                  wisfæst worhte weras cneorissum  
                  eallum eorðwarum eadigum to blisse.

'As the *Menologium*<sup>1</sup> belongs to the latter half of the tenth century (between 940 and 980), the metrical Psalter must have been translated before this date. The determination of the date of the Benedictine Officium would furnish further evidence of the downward limit for the date of our text, but thus far no date has been assigned to the Officium. We may conclude, however, from the above discussion, that the metrical Psalter was translated about the middle of the tenth century.

'The comparison of the use of certain synonyms and forms in Ps. II with the usage of the other chief Anglo-Saxon texts has proved that the dialect of the original version must have been Anglian, and a few phonological peculiarities noted in the Psalter tend to confirm this conclusion. As to the actual authorship of the translation, there is no evidence. We can say merely that the subject of the translation and the few additions that indicate a wider Biblical knowledge suggest that the translator was a priest, or more probably a monk. The negligence and clumsiness of the translation, and the poverty and artificiality of the poetry, prove that he was neither an exact scholar nor a gifted poet.'

For comparison with the glossed Psalters, I reproduce Ps. 100 :

Nū gē mycle gefēan      mihtigum Drihtne,  
eall þeos eorðe,      Ʒlne hýre ;  
and blisse Gode      bealde þeowie ;  
gangað on ansýne      ealle blrðe.  
Witað wislice      þæt hē is Wealdend God ;  
hē us geworhte,      and wē his syndon ;  
wē his folc syndan,      and his fæle sceap  
ðā hē on his edisce      ealle afedde.  
Gað nū on his doru,      God andettað,

<sup>1</sup> Ten Brink, *Early Eng. Lit.*, vol. i. p. 90, foot-note.

and hine weorðiað      on wictūnum  
 mid lofsangum,      lustum mycelum.  
 Hēriað naman Drihtnes,      forþon hē is niðum swāes ;  
 is þīn milde mōd      ofer manna bearn.

## POETICAL TRANSLATIONS.

JUDITH.—It is possible that the Old English poem of *Judith* belongs to the ninth century. See, however, pp. lxxvi ff.

For the poetical part of the Paris Psalter, see pp. xli ff.

## TENTH CENTURY.

## PROSE TRANSLATIONS.

NORTHUMBRIAN GLOSS ON THE GOSPELS.—This gloss was made by a priest named Aldred, about A. D. 950, or perhaps somewhat later. It is contained in the magnificent MS. known as the 'Durham Book,' or 'Lindisfarne Gospels,' or 'Book of St. Cuthbert,' MS. Cotton Nero D. 4 of the British Museum. The MS., with its Latin text, dates from before the year 700, and was written by Eadfrith, who became Bishop of Lindisfarne in 698, and died in 721.

According to Sir E. Maunde Thompson, in the British Museum *Catalogue of Ancient Manuscripts: Part II, Latin*, pp. 17, 18:

'The MS. has been frequently described. In addition to the descriptions to be found in the works cited above<sup>1</sup>, some account of it is given by Selden in his introduction to *Historiae Anglicanae Scriptores x.*, Londini, 1652, pp. xxv, xxvi; T. Marshall, *Observationes in versionem Anglo-Saxonicam*, appended to his edition of the Gothic and Anglo-Saxon Gospels, Amstelaedami, 1684, p. 491; and H. Wanley, in his *Catalogus Librorum Septentrionalium*, printed in Hickes's *Linguarum vet. Septentrionalium Thesaurus*, vol. ii. Oxoniae, 1703, pp. 250-252; and, more recently, by T. F. Dibdin, *The Bibliographical Decameron*, London, 1827, vol. i. p. xlix; J. Stevenson, in *The Graphic and Historical Illustrator*,

<sup>1</sup> Such as Smith, *Bibl. Cott. Hist. et Synopsis*, p. 33.—Ed.

London, 1834, p. 355; Waagen, *Treasures of Art in Great Britain*, London, 1854, vol. i. p. 136; and others. Engravings of the four Evangelists are given by J. Strutt, *Horda Angelcynn*, London, 1775, 1776, vol. iii. tabb. xxiii-xxvi; and facsimile plates of the writing and ornamentation are published, with more or less description, by T. Astle, *The Origin and Progress of Writing*, London, 1803, tab. xiv; H. Shaw, *Illuminated Ornaments*, London, 1833, no. ii; H. N. Humphreys and O. Jones, *The Illuminated Books of the Middle Ages*, London, 1849, Pl. I; J. O. Westwood, *Palaeographia Sacra Pictoria*, London, 1843-1845, no. 45, and *Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS.*, London, 1868, Pl. XII, XIII; and by the Palaeographical Society, *Facsimiles of MSS. and Inscriptions*, 1873-1883, Pl. 3-6, 22.' To these facsimiles must be added those in the editions of Bouterwek and Waring; in Kitto's *Cyclopaedia of Biblical Literature* (art. 'Anglo-Saxon Versions'); and (especially good, at a reasonable price) in Lieferung 1 of Wulker's *Geschichte der Englischen Litteratur*, Leipzig and Vienna, 1896.

Two entries in the codex are extremely interesting. The first occurs before the Argument of Mark's Gospel, and runs: 'Ðu lifgiende God, gemyne ðū Ēadfrið, and Æðilwāld, and Billfrið, and Aldred peccatorum; ðas fēowero, mið Gode, ymbwæson ðas bōc.' The second is at the end of John's Gospel (marginal entries in parenthesis): '✠ Ēadfrið, biscob Lindisfearnensis aecclesiae, hē ðis bōc aūrāt æt fruma, Gode and Sancte Cūðberhte and allum ðām hālgum gimānelice ða ðe in eolonde sint. And Ēðiluāld, Lindisfearnseolondinga biscob, hit ūta giðryde and gibelde, suā hē uel cūðæ. And Billfrið, se qncrae, hē gismioðade ða gihrtno ða ðe utan on sint, and hit gihrtnade mið golde and mið gimumm, æc mið sulfre ofergylded, fæconlēas feh. And Āldred (Ælfredi<sup>1</sup> natus, Aldredus uocor; bonæ mulieris, .i. Tilwin, filius eximius loquor), presbyter indignus et misserrimus, mið Godes fultummæ and Sancti Cūðberhtes, hit oferglōesade on Englisc, and hine gihāmadi mið ðām 8riūm dælum — Matheus dæl Gode and Sancte Cūðberhti; Marcus dæl ðām biscobe; and Lucas dæl ðām hforode, and æhtu 8ra seulfres mið tō inlāde; and Sancti Johannes dæl for hine seolfne (fore his sāule), and fēouer 8ra seulfres, mið Gode and Sancti Cūðberti<sup>2</sup>, þætte hē hæbbe qndfong 8erh Godes milsæ on heofnum, seel and sibb on eorðo, forðgeong and giðyngo,

<sup>1</sup> Skeat wrongly, 'Alfredi.'

<sup>2</sup> Skeat wrongly, 'Cūðberhti.'

uisdom and snyttro, ðerh Sancti Cuðberhtes earnunga. ✠ Eadfrīð, Ēðilwald, Billfrīð, Āldred hoc euangeliarium Deo and Cuðberhto construxerunt uel ornauerunt.'

These entries may readily be made out with the help of my *Glossary of the Old Northumbrian Gospels* (Halle, 1894), or translations may be found in Waring's *St. John*, pp. xlv-xlv, and in Skeat's *St. John*, pp. viii-ix. Thompson suggests (*op. cit.*) the following as a free version of the sentence beginning 'And Āldred': 'And Aldred, unworthy and miserable priest, with the help of God and St. Cuthbert, glossed it in English, and got for himself a home [in the monastery] by his work on the three parts, viz. on St. Matthew in honour of God and St. Cuthbert, on St. Mark for the bishop, and on St. Luke for the brotherhood; paying also eight oras of silver on his admission. But St. John he glossed for himself, making also an offering of four oras to God and St. Cuthbert, to the end that he may gain admittance into heaven,' &c. The exactest transcript of these entries, with all the erasures and contractions indicated, the use of *v* for *u*, &c., is by Thompson (*op. cit.*), though even he, like Professor Skeat, prints 'evðberti' with an *h*, but 'ælfredi,' not 'alfredi.'

Aldred may perhaps have been the Bishop of Durham of that name, 957-68 (*Dict. Nat. Biog.* s. v.), though this hardly seems compatible with the self-sufficiency which he displays in this entry. In any case he is not to be confounded with Aldred the Provost, the writer of a few collects at the end of a MS. known as the 'Durham Ritual' (Durham Chapter Library, MS. A. iv. 19), published by the Surtees Society, 1839, as *Rituale Ecclesiae Dunelmensis* (cf. p. 185 of that book). Ethilwald succeeded Eadfrith as Bishop of Lindisfarne in 721, and died either in 737, 739, or 740, for authorities differ (Moberly's edition of Bede's *Hist. Eccl.*, p. 318, note; Bouterwek, p. xlvii). Billfrith, like Eadfrith and Ethilwald, is mentioned by Simeon of Durham (circa 1060-circa 1130), see p. xlviii. He was evidently a contemporary of Ethilwald.

Simeon of Durham's account of the loss and recovery of the MS., before it received the Northumbrian gloss, is most interesting. St. Cuthbert, the hermit of Farne, and subsequent patron of Northumbria, had died in 687. For a hundred and eighty-eight years his body had lain at Lindisfarne, but at the expiration of that time it was to begin its famous wanderings.

According to Waring (*St. John*, pp. xxv, xxvi): 'The year 875 witnessed the great Danish invasion of Northumbria under Halfdene, when, in the words of Simeon of Durham, "fire and sword were carried throughout the land from the eastern sea to the western." The country southward of the Tyne was already laid waste, and at length the enemy crossed the river, left Tynemouth Abbey a smoking ruin behind them, and from thence marched direct for Holy Island. Upon their approach, Eardulf, Bishop of Lindisfarne, recalled to the monks St. Cuthbert's dying injunction, that were they ever driven into exile they should carry his bones away with them. The shrine containing his body was hastily removed from the choir, and seven clerks appointed by the bishop bore it off on their shoulders. A few other treasures of the church, our Evangelium among the number, were also secured, as too precious to fall into the hands of the infidels. Then the fugitives set forth, and hardly had they reached a place of safety when the Danes fell upon their monastery, which they pillaged and gave to the flames. Halfdene and his brother divided Northumbria between them, and governed it as a conquered country, plundering and laying waste so long as anything remained to seize or to destroy. Meanwhile the exiled brethren wandered from mountain to mountain with the saint's body, which was followed by the whole Christian population, whom Simeon of Durham likens to sheep fleeing before wolves to their shepherd for protection. . . . Eardulf and his party traversed, as he tells us, the whole district of Northumbria, often in peril from the enemy, from famine, plague, and wolves, yet enduring every hardship rather than prove faithless to their trust, and abandon the remains of their patron to the insult of heathens. No person was permitted to lay hand upon the shrine save its seven original bearers, whose office made them an object of envy to the people, and whose descendants through many generations deemed themselves ennobled by the service of their ancestors.'

At length, after wandering some years, the party were about to seek refuge in Ireland, and embarked at the mouth of Derwentwater, in the Lake District, but only succeeded in reaching Whithern, in the present Wigtonshire, some thirty miles distant across the Solway Firth. But the story of the loss and recovery of the MS. shall now be given in Simeon of Durham's own words (*Hist. Eccl. Dunelm.*, lib. ii. capp. xi, xii; ed. Arnold, Rolls

Series, i. 64-68): 'Ergo ad ostium fluminis quod Dyrwenta vocatur, omnes simul, episcopus, et abbas, et populus conveniunt. Ibi navis ad transponendum paratur. . . . Continuo venti mutantur, fluctus intumescentes elewantur, et quod nunc erat tranquillum, mare fit tempestuosum; navisque iam non valens gubernari huc et illuc inter fluctivagas iactabatur undas. . . . Qua tempestate dum navis verteretur in latera, cadens ex ea textus Evangeliorum auro gemmisque perornatus, in maris ferebatur profunda. . . . Arrepto itaque gubernaculo, navim ad littus et ad socios retorquent, et continuo flantibus a tergo ventis illuc sine aliqua difficultate perveniunt.' Eventually God appears in a dream to one of the seven bearers of the shrine, named Hunred: 'Cuidam namque illorum, videlicet Hunredo, per visum assistens, iussit ut aestu maris recedente, codicem qui de navi, ut superius dictum est, medias ceciderat in undas quaererent, fortassis enim, contra hoc quod ipsi sperare possent, Deo miserante invenirent. Nam et de illius libri amissione, maxima illorum mentes perturbaverat moestitia. . . . Confestim somno expergefactus, visionem se vidisse narravit, moxque aliquos e sociis ad mare, quod erat vicinum, librum quem amiserant quaesituros misit. Per id quippe temporis in locum qui Candida Casa, vulgo autem Huuiterna vocatur, devenerant<sup>1</sup>. Itaque pergentes ad mare, multo quam consueverat longius recessisse conspiciunt, et tribus vel eo amplius milliariis gradientes, ipsum sanctum Evangeliorum codicem reperiunt, qui ita forinsecus gemmis et auro sui decorem, ita intrinsecus literis et foliis priorem praeferbat pulchritudinem, ac si ab aqua minime tactus fuisset<sup>2</sup>.'

<sup>1</sup> But we are not told how long a time had elapsed since the loss of the volume, nor how they had reached Whithern.

<sup>2</sup> Waring (p. xxviii) quotes Sir Frederick Madden (Ellis, *Letters of Eminent Literary Men*, Camden Society, p. 268): 'The stains on the vellum I believe to have been occasioned by sea-water when the book was brought from Lindisfarne [*etc.*]. It was no doubt secured tightly in a *theca*, or with clasps, and the stains exhibit just the appearance that water would make in oozing by force through a

minute aperture.' Thompson says, however (*op. cit.*): 'With regard to the tradition of its immersion in the sea, it is difficult to believe that such an accident really happened. The MS. is unusually fresh and clean, and shows no trace of injury beyond a few stains, which may or may not have been caused by sea-water. It is, however, possible that it was wrapped securely in skins or some such waterproof material, and thus escaped without damage, if it was actually washed overboard.' In a recent communication to me, Sir E. M.



Returning with the volume, they find a bay ('rufi coloris') horse: 'Adiungentes itaque caballum vehiculo, quod illum coelestem thesaurum theca inclusum ferebat, eo securius per quaelibet loca ipsum sequebantur, quo a Deo sibi proviso equo ductore utebantur. Porro liber memoratus in hac ecclesia quae corpus ipsius sancti partis habere meruit, usque hodie servatur', in quo nullum omnino, ut diximus, per aquam laesionis signum monstratur<sup>2</sup>. Quod plane et ipsius sancti Cuthberti, et ipsorum quoque meritis qui ipsius libri auctores extiterant, gestum creditur, Eadfridi videlicet venerandae memoriae episcopi<sup>3</sup>, qui hunc in honorem beati Cuthberti manu propria scripserat, successoris quoque eiusdem venerabilis Ethelwoldi, qui auro gemmisque perornari iusserat, sancti etiam Bilfridi anachoritae, qui vota iubentis manu artificii prosecutus, egregium opus composuerat. Erat enim aurificii arte praecipuus. Hi pariter amore dilecti Deo confessoris et pontificis ferventes, suam erga ipsum devotionem posteris omnibus innotescendam hoc opere reliquerunt.'

Apparently, Simeon had our MS. before him when he wrote; at all events, his statements seem clearly to refer to it. Such being the case, I am at a loss to understand the remark of Thompson (*op. cit.*): 'On the other hand, the story which is told by Simeon of Durham may have originally referred to some other volume, lost at sea, in the way described, and afterwards recovered.' Evidently Simeon did not think so, at least<sup>4</sup>.

It looks, too, if we interpret Aldred's entry in the light of Simeon's statement, as though Ethilwald had done nothing to the book with his own hands, in spite of Aldred's 'hit uta giðrýde

Thompson says: 'I do not think the theca would have been water-tight, and therefore some such additional wrapping would have been necessary.'

<sup>1</sup> In the fourteenth century it appears in the inventories of Lindisfarne as 'Liber S. Cuthberti qui demersus erat in mare,' according to Raine, *History and Antiquities of North Durham*, 1852. pp. 93, 105, quoted by Thompson, *op. cit.*

<sup>2</sup> This statement should be carefully compared with the views of Madden and Thompson.

<sup>3</sup> Does this mean that Eadfrith

wrote it after he had become bishop? It would then have been written between 698 and 701. It is usually assumed that he wrote it previous to assuming the episcopal office.

<sup>4</sup> Sir E. M. Thompson now explains: 'What I meant was that, though Simeon had our MS. before him, and believed it to be the book that went overboard, the tradition originally might have referred to another book, and have been shifted to our MS. even before the time of Simeon.'

and gibelde, suā hē uel cūðæ,' since Simeon merely remarks that he commanded Billfrith to do what he did. The two statements about Billfrith, Latin and Old English, should be carefully compared ; their agreement is striking.

It now appears probable that the original from which the Durham Book was copied belonged to Naples. The proof has been furnished by Dom G. Morin, and the whole argument is thus clearly presented by Samuel Berger, *Histoire de la Vulgate* (Paris, 1893), pp. 39-41 :

‘Une découverte toute récente est venue rapprocher encore le texte northumbrien de l’Italie. Elle est due à un religieux bénédictin de Maredsous, en Belgique, Dom G. Morin. Chose étrange, ce n’est pas le nom de Rome qui a été prononcé à cette occasion, c’est celui de la ville de Naples’<sup>1</sup>.

‘En tête de chacun des Évangiles, dans le *Book of Lindisfarne*, aussi bien que dans un autre manuscrit anglo-saxon qui paraît du IX<sup>e</sup> siècle (M. Br. I. B. vii) et qui porte, au folio 15 v<sup>o</sup>, la signature : *Æthelstan cyng*, on trouve l’énumération d’un certain nombre de fêtes ou de cérémonies pendant lesquelles, assurément, on lisait des leçons de cet Évangile. Ce texte liturgique n’est autre chose que le calendrier de l’église à laquelle appartenait le manuscrit primitif, celui sur lequel le *Book of Lindisfarne* a été copié. Or, parmi le très petit nombre de fêtes des saints, nous trouvons la fête de saint Janvier, précédée du jeûne de la veille, et la fête de saint Vit ; nous voyons la dédicace d’une église : *In dedicatione basilicæ Stephani*. Or chacun sait que saint Janvier est le grand saint local de Naples ; saint Vit y fut honoré avant d’être transporté à Saint-Denis et de là à Prague, et la cathédrale de Naples s’appelait *basilica Stephani* ou la *Stephania*, en l’honneur de son deuxième fondateur, l’évêque Étienne I<sup>er</sup>, vivant après l’an 500. Nous avons du reste un autre calendrier ancien du diocèse de Naples, et il concorde de tous points avec notre texte liturgique. Celui-ci est donc bien napolitain.

‘Mais quelle relation y a-t-il entre l’église de Naples et la Northumbrie ? La réponse est facile à donner. Nous laissons la parole à Dom Morin :

“En 668, le Grec Théodore et l’Africain Adrien furent envoyés en Angleterre avec l’Anglo-Saxon Benoit Biscop, afin de travailler de concert à l’organisation définitive de la chrétienté dans ce pays.

<sup>1</sup> *La Liturgie de Naples au temps de S. Grégoire. Revue bénédictine*, t. viii, 1891, p. 481.

Or cet Adrien était abbé d'un monastère près de Naples, appelé par Bede *monasterium Nisidamum*. Mazzochi a identifié ce lieu avec la petite île de Nisita, entre Naples et Pouzzoles, la *Nesis* des anciens, mentionnée par le *Liber pontificalis* parmi les donations faites par Constantin à l'église de Naples."

'Il y eut effectivement dans cette île un monastère qui a laissé çà et là quelques traces dans l'histoire du VII<sup>e</sup> au XIII<sup>e</sup> siècle.

'Mais ce n'est pas tout. Un des premiers soins du vieil archevêque Théodore, après son installation à Canterbury, fut de parcourir l'une après l'autre les diverses provinces de l'île confiée à ses soins, accompagné et secondé en tout par l'abbé Adrien<sup>1</sup>. Ils arrivèrent ainsi jusqu'à la métropole celtique de Lindisfarne, dont le prélat voulut consacrer lui-même la cathédrale en bois, bâtie par l'évêque Aidan. Si Théodore avait bien apporté avec lui un Homère qu'il lisait sans cesse, on n'aura pas de peine à admettre qu'Adrien de son côté s'était muni des livres liturgiques qu'il estimait devoir être utiles aux églises et communautés monastiques de l'Angleterre. Parmi ce bagage littéraire il a pu se trouver quelques manuscrits des Évangiles provenant de Naples.

'Si notre calendrier est de Naples, comme on ne saurait en douter, le texte des Évangiles qu'il accompagne est-il nécessairement aussi napolitain? Oui sans doute, car on ne peut guère admettre que l'on ait interpolé ainsi un manuscrit en quatre endroits différents, et les notes liturgiques qui sont sur les marges sont d'accord avec le calendrier. Cela ne veut pas dire qu'entre Naples et Lindisfarne notre texte n'ait pu éprouver plus d'une altération. On en jugera par les profondes différences qui séparent le *Book of Lindisfarne* du manuscrit d'Æthelstan, qui paraît pourtant copié sur lui. On se souvient que, dans le *Codex Amiatinus*, les Évangiles sont en dehors des traditions ordinaires et forment groupe, à tous égards, avec les manuscrits northumbriens. Il est donc difficile de ne pas admettre que Ceolfrid a eu le manuscrit du moine Adrien sous les yeux. La chose paraîtra beaucoup plus naturelle quand on considérera qu'il a eu également devant lui un des manuscrits de Cassiodore. Vivarium, le couvent de Cassiodore, était en Calabre. C'est donc du sud de l'Italie que sont venus plusieurs des textes les plus importants de l'Angleterre. Ce résultat ne manque pas d'intérêt.'

<sup>1</sup> Bede, *Hist. Eccl.*, iv. 2 : *Morque peragrata insula tota . . . per omnia comitante et cooperante Hadriano disseminabat.*

The argument may be thus summarized: Certain saints are peculiarly Neapolitan—St. Januarius, St. Vitus, and St. Stephen. St. Januarius is known to all the world by the alleged liquefaction of his blood at certain times; the cult of St. Vitus spread from Naples to St. Denis and to Prague; St. Stephen is not the proto-martyr, but the bishop Stephen I, the second founder of the cathedral of Naples. These saints are all mentioned in a calendar prefixed to the Gospel of Matthew (Skeat, p. 23); hence the calendar, and accordingly the Gospels, must have been copied from a Neapolitan manuscript. As to the mode of transmission, Abbot Hadrian, to whom, in conjunction with Archbishop Theodore, so much of English culture in the seventh and following centuries is due, had been the abbot of the monastery on the little island of Nisita, between Naples and Pozzuoli, or, at all events, of some monastery 'quod est non longe a Neapoli Campaniae' (Bede). What more probable than that, on his visit with Theodore to Lindisfarne, he should have brought with him the original of the Durham Book?

On the general subject of the transmission of copies of the Scriptures between Italy and England, much interesting information may be found in White's *The Codex Amiatinus and its Birth-place* (*Studia Biblica et Ecclesiastica*, Oxford, 1890, ii. 273 ff.). Wordsworth and White say of the Durham Book (*Novum Testamentum secundum Editionem Sancti Hieronymi*, Oxford, 1889, Praefatio, p. xiv): 'Cum Amiatino maxime concordat, sed manu Anglica non Italica scriptus est.'

The first complete edition of the Northumbrian Gloss was by Bouterwek, in 1857: *Die vier Evangelien in Alt-Nordhumbrischer Sprache*, Gütersloh, 1857; and *Screadunga*, Elberfeld, 1858; the latter merely containing the prefaces to the Gospels. The introduction to this edition is still valuable in parts; on the other hand, the edition is nearly worthless, because of the changes made by Bouterwek in the text.

Another edition, Latin as well as Old English, was by Stevenson and Waring, nos. 28, 39, 43, and 48 of the Surtees Society Publications, appearing respectively in 1854, 1860, 1863, and 1865. Waring's Preface and Prolegomena (in his *St. John*) may be read with profit, and have been analyzed at considerable length by Skeat, Preface to *St. John*, pp. xvii, xviii. This edition, while measurably correct, is inferior in accuracy to the next.

The best edition is that by Skeat, *The Holy Gospel, in Anglo-Saxon, Northumbrian, and Old Mercian Versions*, Cambridge, 1871, 1874, 1878, and (*Matthew*) 1887, the latter having been previously, and less satisfactorily, edited by Kemble and Hardwick. The Latin text, which differs from that on which the Rushworth and West Saxon versions are based, is here printed. This edition leaves little to be desired, though my own collation, made in 1882, shows occasional errors. It is upon Skeat's edition that my Glossary (see p. xlv) is based, my corrections having been silently incorporated.

Portions of the gloss have been incorporated into various manuals: Matt., chaps. 2 and 3, in Kluge's *Angelsächsisches Lesebuch* (Halle, 1888), pp. 35-40; Matt., chaps. 6-8, in Sweet's *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 124-150 (alternately with the Rushworth version); and Matt. 25. 31-46 in my *First Book in Old English* (second edition, Boston, 1895), pp. 256-8.

Henshall, in his *Etymological Organic Reasoner* (London, 1807) prints, together with the Gothic Gospel of Matthew, 5. 15 to 27. 66, the corresponding portions (omitting what the Gothic omits) of the Durham Book. To these he prefixes the account of the scribes. The text of both the Gothic and the Northumbrian is accompanied by a version upon the opposite page. One or two specimens of the version will be amusing, if not instructive.

Of the Northumbrian :

Matt. 10. 41. He that haves a wizard in the name of a wizard, has the meed of a wizard; and he that has a soothfast in the name of a soothfast, has a soothfast's meed.

11. 13, 14. For that all the wizards and the aye witnessed until John. If ye will nab it, this is Elias he that toward was.

Of the Gothic :

Matt. 6. 18, 19. That not beseen art thou men fasting, but Dada thine the him in foulness, yea Dada thine whoso seeth in foulness upgives thee. Not hoardeth you hoards on earth, there mould and gnat frowardeth, yea there thieves up-grubb yea liften.

It is needless, after the foregoing, to say that Henshall's texts are inaccurately printed.

As a specimen of the language, the Lord's Prayer (Matt. 6. 9-13) is here given, in addition to the entries above: 'Fader user<sup>1</sup> ðu

<sup>1</sup> The MS. has 'urer,' but this is clearly a mistake.

arð (vel ðū bist) in heofnum (vel in heofnas), ste gehālgad noma ðīn. Tōcymeð rīc ðīn. Ste willo ðīn, suā is in heofne and in eorðo. Hlāf userne oferwistlic sēl us tō-dæg. And forgef us scylda usra, suā uōe forgefōn scyldgum usum. And ne inlād<sup>1</sup> usih in costunge, ah gefrīg usich<sup>2</sup> frōm yfle.' As this is a gloss, of course the entries on p. xlv present the language under its more natural aspect.

THE RUSHWORTH VERSION OF THE GOSPELS.—This version was made by two persons, Farman and Owun, probably in the tenth century, and the gloss at all events after the Lindisfarne gloss (see below). It falls into two tolerably distinct parts, a translation and a gloss. The translation is of the Gospel of Matthew; the gloss, of the other three Gospels.

The translation is independent; the gloss is a modified transcript of that in the Lindisfarne Gospels. Farman wrote the whole of the translation, together with the gloss from the beginning of Mark through the word *hleonadun* ('discumbebant') in chap. 2. v. 15 of that Gospel, and John 18. 1-3.

The Latin text was written by a scribe named Macregol, who appears to have died in 820. Waring says (Preface to *St. John*, p. 1): 'The age of the volume can hardly be fixed with any certainty; Astle asserts that the text was written towards the latter end of the seventh, and the interlineary gloss some time in the tenth century; and Wanley affirms the book to have been the property of the Venerable Bede, remarking at the same time that it appears older than the Lindisfarne Gospels. Dr. O'Connor, however, has discovered, in the Irish Annals of the year 820, the death of a scribe named "Macregol [*dele this word*], Mac Riagoil, nepos Magleni, scriba et episcopus abbas Biror (hodie Birr in Comitatu Regio in Hibernia), periit.'" For O'Connor we should read O'Conor. In the latter's *Annales Ultonienses*, under the year 821 (*Rerum Hibernicarum Scriptores*, iv. 203), we read: 'Mac Riagoil, nepos Magleni, Scriba, 7 Eps, Ab. Biror [Abbas Birræ], periit.' In his *Annales IV Magistrorum*, under 820 (*ib.* iii. 324): 'Mac Riagalus O'Magleni Scriba, Episcopus, et Abbas Birrensis [with others] obierunt.' Compare O'Conor's remarks on the Rushworth MS. in I. ccxxix-ccxxxv. In the *Annals of Ulster* (Irish Record Publications), edited by Hennessy, 1887, i. 315,

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the translation of the Irish is 'Macriaghoil Ua Magleni, a scribe and bishop, abbot of Biror, died.' We learn that Birr, or Parsons-town, was the seat of a great school in the time of St. Brendan (O'Curry, *Manners and Customs of the Ancient Irish*, ii. 76).

The MS. is in the Bodleian Library at Oxford, and is marked Auct. D. ii. 19 (formerly D. 24, No. 3946). It now consists of 169 leaves of thick vellum, measuring 14 by 10½ inches, but is incomplete, eleven leaves having been lost. The missing portions are all in the Gospel of Luke: chap. 4, latter part of v. 29, to chap. 7, v. 38 (eight leaves); chap. 10, from v. 19 to part of v. 38 (one leaf); and chap. 15, part of v. 13, to chap. 16, part of v. 25 (two leaves).

The MS. has been described by Wanley in his *Catalogus*, pp. 81, 82, and by Waring (after Westwood) in his *St. John*, pp. xlvii-liii. Facsimile plates, with description, are published by Astle, *The Origin and Progress of Writing*, tab. xv; Westwood, *Palaeographia Sacra Pictoria*, Plate 44, and *Facsimiles of the Miniatures, &c.*, Plate 16; and in the *Palaeographical Society Facsimiles*, Series I, vol. ii, Plates 90 and 91.

There are three entries in the MS. from which we derive our information concerning the persons engaged in its composition, and each entry is by a different person. On the last page of the MS., and in the last two of six nearly square compartments, occurs the following, from which we gather that the scribe of the Latin text wrote his name both Macregol and Macreguil: 'Macregol dipinxit hoc euangelium. Quicumque legerit et intelligerit istam narrationem, orat pro Macreguil scriptori.'

The Gospel of John ends on the first page of the last leaf. At the bottom of the preceding page is this entry in Owun's handwriting: 'Ðe mīn brūche, gibidde fore Owun, ðe ðas bōc glōesde, Færmen ðām prēoste æt Harawuda.' This may be translated (it is the book which is supposed to be speaking): 'Whoever makes use of me, let him pray for Owun, who glossed this book, for Færman the priest at Harewood.' Here two points deserve notice: the use of *ðe* in the sense of 'whosoever,' and the construction of *Færmen*. The former, though very unusual, if not quite unprecedented (cf. *Runic Poem* 8, though this is not quite parallel: 'Wēn ne brūceð þe can wēana lýt'), occasions no trouble. As to the latter, while it is perfectly clear that *Færmen* is a dative, it is not so certain what the implied 'for' or 'to' is meant to refer to. Shall we understand (1) 'and for Færman,' i.e. 'Pray for Farman';

or rather (2) 'who glossed this book for Færman'? Waring interprets according to the former, Skeat (*St. John*, p. xi) according to the latter of these hypotheses.

At the bottom of the next page, namely, the penultimate page of the MS., occurs the following: 'Hæfe nū bōc awritne; brūca mið willa, symlemið sōðum gileafa. Sibbisæghwām lēofost.' This must be read: 'Have now a written book; use it with joy [cf. *willum* = 'voluptatibus,' Lind. Lk. 8. 14], always with true faith. Peace [Love?] is dearest to every one.' This passage may be regarded as a poetical distich, the first line ending with *willa*. The alliterative words of the first line will then be *b* and *w* alternately, and of the second line *s* and *l*, the former occurring twice in the first hemistich.

It must be noted that these two entries occur at the bottom of successive pages, and are not necessarily to be read as continuous. This fact will be more evident from Waring's description (*St. John*, p. 1): 'The two last pages of St. John's Gospel are enclosed in elaborate borders of tessellated and interlaced Irish ornament; beneath those of the lower margins, Owun, the second glossist, has recorded his own name and that of his fellow-labourer Farman.' This must be borne in mind, since Waring endeavours to make verse of the first entry, which it will scarcely bear, and Wanley, Waring, and Murray connect the two entries syntactically. Thus Wanley renders: 'Fermenni Presbyteri Harawudensis gratia, iam tandem codicem perscripsit' [!]. Waring has: '... for Færmen the priest at Harewood (who) has now written this book.' Dr. Murray also (*Athenaeum*, April 3, 1875), having only Waring's incomplete representation of the text, rendered it: 'For Farman the priest at Harwood (I) have now written the book'; but, on seeing the correct text, pointed out that *hæfe*, like *brūca*, is in the imperative mood (see Skeat, *St. John*, p. xiv, note). That the two passages are not syntactically connected is clear the moment we are sure that *hæfe* cannot possibly be the indicative present first singular, but must be the imperative singular. This will be perfectly evident to any one who compares, in the Rushworth version, the *hæfe* of Matt. 18. 26, 29, and of Luke 14. 18, 19, with the *hæfo* of Luke 11. 6; 12. 17; 14. 18, 19; John 4. 17, 32; 5. 7, 36; 8. 26, 49; 10. 16, 18; 16. 12; 19. 10'. In truth, the second entry might have stood in any religious or theological book, as is indicated by

<sup>a</sup> But 'hæfo,' John 19. 10; 'hæfe,' John 19. 11.

the gnomic character of the tag, 'Sibb is æghwām lēofost'; while the first has specific reference to this particular book.

There remains one other entry to consider. The Latin entry is by the scribe of the Latin text, Macregol, and occurs at the close of the whole book. The one we have been examining is in the hand of the second glossator, Owun, and is at or near the end of John's Gospel. That which is now to engage our attention is by Farman, and is at the end of the Gospel of Matthew. It reads: 'Farman<sup>1</sup> presbyter pās bōc þus glēosed; dimittet ei Dominus omnia peccata sua, si fieri potest apud Deum.' I follow the readings of Wanley, Waring, and of Skeat in his *St. Matthew*, p. 245; in his *St. John*, p. 188, he has *glēsed*. This may be translated: 'Farman the priest glossed this book in this manner (*þus*); may the Lord forgive him all his sins, if with God this can come to pass.'

From the foregoing it might be supposed that Farman glossed Matthew, and Owun the other three Gospels; but, as we have already seen, this is not quite true; for Farman's hand continues to Mark 2. 15, and is also found in John 18. 1-3. However, the character of his work changes after the end of Matthew; it is no longer a translation, but a gloss, following that of the Lindisfarne Gospels, and somewhat modifying it. It was Dr. Murray who discovered the true relation existing between the various parts, and published his results in the *Academy* for Nov. 21, 1874. His conclusions may be stated in his own words: 'Thus we really have in the Rushworth version three distinct portions: (1) Matthew, and John 18. 1-3, in which Farman gives us his independent Southern gloss; (2) Mark 1. 1-2. 15, in which he southernizes the Lindisfarne; and (3) Owun's—all the rest—which is Lindisfarne almost pure and simple. I suppose Farman was, say a Midland man, who set himself to gloss the Gospels in his monastery; when he had got to the end of Matthew, the brotherhood was joined by Owun, a Northumbrian, who seeing Farman's work, told him of the Lindisfarne gloss already in existence, and offered to borrow the MS. for him. On receiving it, Farman began to copy it in for his St. Mark, southernizing the grammar as he went on; but soon getting disgusted with this mere mechanical work which any copyist could do, he stopped short in the middle of a verse, and said, "See here, Owun, this is simple transcription which you can

<sup>1</sup> The second syllable represented by a Runic character.

do as well as I; you go on copying this, and let me spend my time in some more original work." Owun obeyed, and simply followed the Lindisfarne through the rest of the book. Some such theory as this accounts satisfactorily for the whole circumstances. The three verses done by Farman again at the beginning of John 18 are very remarkable. Here in the midst of Owun's servile following of the Lindisfarne, the old glosser takes up the pen for an instant, and gives us three verses of fine idiomatic Saxon, not like his Mark a southernizing of the Lindisfarne, but like his Matthew, a totally independent version.'

Waring gives some criteria of the whole of Farman's work (pp. cvii-cviii), which deserve transcription: '1st. The portion glossed by Farman is marked by accentuation, which is entirely rejected by the second hand. 2nd. The handwriting and orthography are unmistakably different from those employed in the other three Gospels, and reappear only once again, in John 18. 1-3; a sufficient proof that the two scribes were contemporaries. 3rd. The letter *þ* is freely employed in the R. gloss as far as St. Mark (2. 15), while in the rest of that rendering, and throughout the gloss of L. [Lindisfarne], that character is wholly excluded, except in the contractions *þ* and *þte*: *k* also is freely used, *th* occasionally, *q* appears twice (Matt. 2. 1; 25. 39). 4th. *E* prevails in the inseparable particles *be* and *ge*, contrary to the itacism in the remainder of the gloss. 5th. The diphthongs *ea*, *eo* are of constant occurrence, their substitutes *a* and *e*, almost universal in the rest of the version, are here not prominent; *ðanne* is also frequently written for *ðonne*. 6th. The regular form of the infinitive in *-an* is normally employed by this glossist, and the personal terminations *-st*, *-ð* generally supersede the North Anglian *-es*. 7th. Substantives of Rask's 1st declension are here given in their proper forms. 8th. *Discipuli* is usually rendered by *leorneras*, a vocable not employed in any other part of R., or in L.: here also, and nowhere else in both glosses, *ecce* is translated *sihðe*, a word used in the same sense by the glossist of the Cotton [Vespasian] Psalter.'

As bearing upon the question of dialect, it should be observed that Harewood, or Harwood, where Farman was priest, was in the West Riding of Yorkshire, nearly as far north as York, and therefore well within the Northumbrian territory. Moreover, the name *Farmannus* occurs in the Northumbrian *Liber Vitae* (p. 45), which

anciently was accustomed to lie on the high altar of the Cathedral of Durham. However, Dr. Murray thinks that 'the Monastery of Harwood, in the West Riding of Yorkshire, was near enough the Mercian border to include inmates of Midland as well as Northern extraction' (*Athenacum, ubi supra*). However, if Farman was a priest, there is no necessity for postulating a monastery at all; and indeed I can find no evidence that there ever was a monastery at Harewood. On the other hand, the church of All Saints there is apparently of great antiquity; see Allen, *History of the County of York*, London, 1831, vi. 137 ff.). However, in Jones' *History and Antiquities of Harewood* (1859), I find no note of any church before the Conquest. According to Dugdale's *Monasticon* (ed. Caley, Ellis, and Bandinel, vi. 201, 207) the rectory, lands, &c., of the church of All Saints were annexed to Bolton Priory after 1151. In the reign of Henry VIII the *firma rector*' amounted to £38 16s. 2½d. (Dugdale).

As to the date, Skeat's opinion is (*St. Mark*, p. xii): 'The gloss [i. e. both Farman's and Owun's parts] may be referred to the latter half of the tenth century.' On the other hand, Brown (see *infra*) would assign Farman's portion to a period antecedent to the decay of Latin studies to which Alfred testifies.

A glossary of Owun's part has been published by Lindelöf (*Acta Societatis Scientiarum Fennicae*, tom. xxii. no. 5), Helsingfors, 1897; see my notice in *Journal of Germanic Philology*, i. 264.

A grammatical treatise on the language of the Rushworth Matthew was published by Professor E. M. Brown, of the University of Cincinnati, in 1891-2. The work consists of two parts, the first treating of stem vowels, under the title *Die Sprache der Rushworth Glossen zum Evangelium Matthäus und der Mercische Dialect*, Göttingen, 1891; the second, discussing the remaining vowels, the consonants, and inflection, was published in English as *The Language of the Rushworth Gloss*, &c., Göttingen, 1892.

On p. 81 of Part I, after pointing out certain phonetic peculiarities of his text, he adds: 'It is true that these peculiarities give no sharp outlines to Mercian, yet they sufficiently characterize it as a dialect, and not merely as Northumbrian modified by West Saxon scribes, or the reverse.' And on p. 90 of Part II he remarks: 'The evidence afforded by the vowel system . . . that the language of the gloss in question occupies an intermediate and independent position between the Northumbrian dialect on one

side, and the dialects of Wessex and Kent on the other, is still further confirmed by the preceding examination.' This view must accordingly be accepted as valid, in the existing state of our knowledge, for the translation of Matthew.

The editions of the Rushworth Gloss are by Stevenson and Waring, and by Skeat; for these see under the Northumbrian Gloss above. The latter contains a collation of the Rushworth Latin text with that of the Lindisfarne. Besides, the Gospel of Mark, Latin and Old English, was edited by Bouterwek in his *Screadunga*, pp. 31-65. Matt., chaps. 2 and 3, were reprinted by Kluge, *Angelsächsisches Lesebuch* (Halle, 1888), pp. 35-40; Matt., chaps. 6-8, by Sweet, *Second Anglo-Saxon Reader* (Oxford, 1887), pp. 125-151 (alternately with the Northumbrian gloss); Matt. 25. 31-46 in my *First Book in Old English* (second edition, Boston, 1895), pp. 260-262.

The Lord's Prayer is as follows: 'Fæder ure, þu þe in heofunum earð, bæo gehālgad þin noma. Cume tō þin rice. Weorþe þin willa, swā-swā on heofune, swiloe on eorþe. Hlāf uſerne (*vel* ure) dæghwæmlicu (*vel* instondenlice) sæl us tō-dæge. And forlæt us ure scylde, swā-swā wē æc forlæten þām þe scyldigaþ<sup>1</sup> wið us. And ne gelæt (*vel* gelæde) us in costunga<sup>2</sup>, ah gelese us of yfle.'

THE WEST SAXON GOSPELS.—These are supposed to date from about the last decade of the tenth century. Three of the MSS.—the Corpus, the Bodley, and the Cotton Otho—are thought to be nearly coeval with the translation; the others are later. There is no clue to the authorship of the version. In the best MS., the Corpus, there stands at the end of Matthew's Gospel this note: 'Ego Ælfricus scripsi hunc librum in Monasterio Baðponio et dedi Brihtwoldo preposito' (figured in Astle, *Origin and Progress of Writing*, tab. xx. 7). Nothing further is known of this Ælfric, nor of Brihtwold. This entry, taken in conjunction with the fact that the MS. contains certain legal documents connected with Bath—though these are considerably later—renders it *possible* that the version, as well as this particular copy, was executed at or near Bath.

There are in all seven MSS., to which the approximate dates, according to conjecture, are here assigned:

1000. MS. CXL (formerly S. 4) of the Library of Corpus Christi College, Cambridge; known as Corp.

<sup>1</sup> MS. '-at.'

<sup>2</sup> MS. 'constunga.'

1000. MS. Bodley 441 (formerly NE. F. 3. 15) of the Bodleian Library, Oxford; known as B.

1000. MS. Cotton Otho C. 1 of the British Museum; known as C.

1000-1050. The Lakeland fragment of four leaves, in the Bodleian Library, Oxford; known as L.

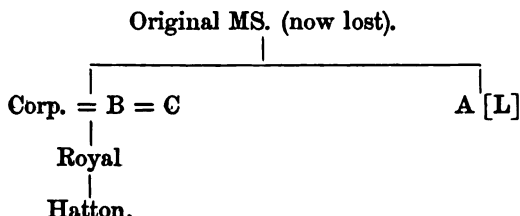
1050. MS. Li. 2. 11 of the Cambridge University Library; known as A.

1150. MS. Bibl. Reg. I., A. xiv of the Royal Library, British Museum; known as Royal.

1175. MS. Hatton 38 (formerly 65) of the Bodleian Library, Oxford; known as Hatton.

Facsimiles of the MSS., with description, may be found in Westwood, *Palaeographia Sacra*, Plate 45.

The genealogy of the MSS. may be thus indicated, according to Skeat, Preface to *St. Luke*, p. x:



MSS. Corp. and A are complete. B has lost twelve leaves, which were doubtless supplied under the direction of Archbishop Parker, in the sixteenth century. The missing text was copied from the Corpus; for details see Bright's *St. Luke*, pp. xv, xvi. C has lost the whole of Matthew, much of Mark, Luke 24. 7-29, and John 19. 27-20. 22, besides slighter injuries to these two Gospels. Royal and Hatton lack Luke 16. 14-17. 1. The Lakeland fragment, which is related to A, contains only John 2. 6-3. 34; 6. 19-7. 10.

The Gospels as a whole have been published five times: in 1571, 1665, 1842, 1865, and 1871-1887. The editions are these: 1571. John Foxe [and Archbishop Parker], *The Gospels of the Four Evangelistes*. London.

'The text is a more or less faithful impression of MS. B, with some slight use of MS. A, from which the rubrics are also taken. There is an English text in the margin which is "chiefly from the Bishop's Translation only here and there accorded to the Saxon"'

(Bright, p. xvii). Probably Foxe furnished only the Introduction, addressed to Queen Elizabeth.

1665 (also issued at Amsterdam, 1684). Junius and Marshall, *Quatuor D. N. Jesu Christi Euangeliorum Versiones perantiquae duae, Gothica scil. et Anglo-Saxonica*. Dordrecht.

According to Marshall (p. 490), Junius had collated Foxe and Parker's edition with its original, the Bodley MS., and also with Corp., A, and Hatton, and had delivered his collation over to Marshall, with permission to accept or reject what he chose. Besides this collation, Marshall tells us (p. 491) that he himself made use of excerpts from the Lindisfarne and Rushworth Glosses. Where he adopts a reading from these glosses, however, he is careful to print it in square brackets. 'Marshall's notes contain many discriminating observations upon the version, and the relation of its readings with Latin texts, particularly with the Codex Bezae. He has also added observations upon the rubrics' (Bright, p. xviii).

1842. Benjamin Thorpe, *Da Halgan Godspel on Englisc*. London. 'This edition is said to be based upon the Cambridge MS., with occasional readings from the Corpus MS. The Bodley and Cotton MSS. were also consulted. The short preface is very misleading, the estimates there given of the editions of Parker and Marshall cannot be allowed to be correct. . . . Mr. Thorpe's edition is really a revised edition of Marshall's, and should have been so described. It is a valuable and useful edition because it is free from mistakes, and because the readings can always be defended; but it is uncritical in the sense that the MS. authorities are not given' (Skeat, *St. Mark*, pp. xvi-xvii).

'This edition was reprinted by Louis F. Klipstein: New York, George P. Putnam, 1848; and from it Professor Hiram Corson introduced St. John's Gospel into his *Hand-Book of Anglo-Saxon and Early English*, New York, Holt and Williams, 1871' (Bright, p. xviii).

1865. Bosworth and Waring, *The Gothic and Anglo-Saxon Gospels in parallel columns, with the Versions of Wycliffe and Tyndale*. London.

'Bosworth takes his text from the Corpus MS., and in so far marks an advance upon the work of the preceding editors; the critical value of his edition is, however, impaired by the modification



of the orthography in accordance with MS. A, and by the lack of apparatus to indicate the construction of the text and the variant readings' (Bright, pp. xviii-xix).

1871-1887. Skeat, *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions, synoptically arranged, with collations exhibiting all the versions of all the MSS.* Cambridge.

This is the standard edition. The Corpus and Hatton texts—the best and the latest—are printed side by side. At the foot of the Corpus are given the variants from B, C, and A; and at the foot of the Hatton are those from the Royal.

The Matthew of this edition was originally edited by Kemble and Hardwick, and printed, after the former's death, in 1858; but this volume stood in need of revision, and Skeat's new edition was published in 1887, the three preceding Gospels having appeared respectively in 1871, 1874, and 1878.

Besides the foregoing, the Gospel of Luke has been separately edited by James W. Bright (Oxford, 1893), with notes and a glossary. To his Introduction, and to those prefixed by Skeat to the several Gospels, especially Mark, the student is referred for further details.

A grammatical study of the text of the twelfth century MSS., exhibiting its Kentish peculiarities, was published by Reimann as *Die Sprache der Mittelkentischen Evangelien*, Berlin, 1883. A glossary of the Corpus text—Latin-Old English, and Old English-Latin—has been prepared by Dr. M. A. Harris, as part of a doctoral thesis at Yale University, and is in course of publication.

In order to illustrate the difference between this version and Ælfric's rendering, I subjoin extracts from the latter and the Corpus text, expanding the contractions of the Corpus MS., and otherwise editing it like the Ælfric. To these are subjoined the Vulgate Latin. The first extract is Matt. 2. 21-23 (see p. 140 of this book):

*Corpus.*

Hē arās ðā, and onfeng þæt cild and his mōdor, and cōm on Israhela land. Ða hē gehȳrde þæt Archelaus rīxode on Iudea þeode for ðæne Herodem, hē ondred pyder tō farende (A.

*Ælfric.*

Hē ðā arās, swā-swā se engel him bebēad, and fērode þæt cild mid þære mēder tō Israhela lande. Þa gefrān Ioseph þæt Archelaus rīxode on Iudea lande æfter his fæder Herode, and ne

faranne). And, on swefnum gemynegod, hē fērde on Galileise dālas. And hē cōm þā and eardode on þære ceastre ðe is genemned Nazareth, þæt wære gefylled þæt gecweden wæs þurh ðone witegan : Forþam ðe hē Nazarenisc byð genemned.

dorste his nēawiste genēalācan. Þā wearð hē eft on swefne gemynegod þæt hē tō Galilea gewende. . . . Þæt cild ðā eardode on þære byrig þe is gehāten Nazareth, þæt sēo witegung wære gefylled, þe cwæð þæt hē sceolde bēon Nazarenisc geciged.

Qui consurgens, accepit puerum et matrem eius, et venit in terram Israel. Audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo, timuit illo ire; et admonitus in somnis, secessit in partes Galilaeae. . . . Habitavit in civitate quae vocatur Nazareth, ut adimpleretur quod dictum est per prophetas: Quoniam Nazaraeus vocabitur.

The other is Matt. 26. 31-35 (see p. 173):

*Corpus.*

Ðā sāde se Hælend heom; Ealle gē wurpað genntrēowsode on mē on þysse nihte. Hit ys awriten : Þurh þæs hyrdes slēge byð sēo heord tōdrāfed. Witodlice, æfter-þam-þe ic of deāpe ārīse, ic cume tō ēow on Galilea. Þā andwyrde Petrus him, and þus cwæð : Ðeah-þe hig ealle geuntrēowsion on þē, ic nāfre ne geuntrēowsige. Þā cwæð se Hælend : Sōð ic secge þē þe on þissere nihte, ærþamþe cocc crāwe, priwa þu wiðsæcst mīn. Ðā sāde Petrus him : Witodlice, þeah-þe ic scyle sweltan mid þē, ne wipsace ic þīn. Gelice þam cwædon ealle ðā oþre leorningcnihtas.

*Ælfric.*

Eft se Hælend sāde sōðlice his gingrum : Ealle gē mē æswiciað on ðissere anre nihte. Hit is sōðlice awriten : Ic ofslea ðone hyrde, and ða scēp siððan sōna beoð tostencete. Æfter-ðan-ðe ic ārīse of deaðe gesund, ic ēow eft gemēte on Galileiscum earde. Þā andwyrde Petrus āna mid gebēote : Ic ðe nāfre ne æswigige, ðeah-ðe ealle oðre dōn. Drihten eft andwyrde anrædlice Petre : Þu mē wiðsæcst ðriwa on ðissere nihte, ærðanðe se hana haftigende crāwe. Petrus cwæð þæt hē nolde hine nāfre wiðsacan, ðeah-ðe hē sceolde samod mid him sweltan; and ealle ða oðre ealswā cwædon.

Tunc dicit illis Iesus : Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim : Percutiam pastorem, et disper-

gentur oves gregis. Postquam autem resurrexero, praecedam vos in Galilaeam. Respondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Iesus: Amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

The greater harmony and idiomatic ease of Ælfric's version will be readily apparent. The standard translation is evidently hampered by the striving after the utmost attainable literalness.

VERSIONS OF THE LORD'S PRAYER.—Separate versions of the Lord's Prayer are either given, or their existence noted, by Wanley, *Catalogus*, pp. 51, 160, 169, 197, 202, 221, 224, 239 (?), 240, 248. I give the first, from MS. Bodl. Jun. 121 (which is almost identical with the fourth, from MS. Cott. Tib. A. 3):

Ēala ure Fæder þe on heofonum eart, a sý ðin nama æcelice geblætsod. And ðin rice dōm ofer us rixie symble. And ðin willa gewyrðe, swā-swā on heofonum eac swā on eorðan. Geunna us tō þissum dæge deghwamlices fōstres. And us gemildsa, swā-swā we miltisað þam þe wið us agyltaþ. And ne læt ðu us costnian ealles tō swyðe, ac alys us fram yfele. Amen.

There are poetical elements in this version, and it seems, in its present form, rather late than early. For the other prose versions, see pp. lii, lix (cf. xxv), and my paper in the *Amer. Jour. Phil.*, xii. 59-66.

ÆLFRIC.—About this celebrated man, the foremost representative of Old English culture in the tenth and early eleventh century, there has been so much controversy, that it is worth while to present here the opinions respecting his life entertained by his most competent biographer, Dietrich, especially as they seem to have been unknown to the contributor of the article on Ælfric in the *Dictionary of National Biography*, a work which most persons will naturally, and justly, consider of the highest authority.

According to Dietrich, then (Niedner's *Zeitschrift für Historische Theologie* for 1856, pp. 242 ff.; cf. Wülker, *Grundriss zur Geschichte der Angelsächsischen Litteratur*, pp. 454-5), Ælfric was born about 955, since by 987 he was, according to his account, a priest, and a priest must be at least thirty years old. He was educated under Æthelwold (908?-984) in the Old Minster at Winchester, having probably entered it about the year 971, the same in which

Æthelwold translated the relics of St. Swithun to a new shrine in the Cathedral church. The mode of instruction, according to Ælfric in his *Life of Æthelwold*, was to interpret Latin books in Old English, to elucidate grammar and prosody, and to incite his pupils with stirring addresses. In this monastery he remained till after the death of Æthelwold, since Æthelwold's successor, Ælfheah (known as St. Alphege), sent him, at the request of Æthelmær, a wealthy and prominent thane or knight, to St. Peter's Monastery at Cernel, later Cerne Abbey on the Frome, five miles north of Dorchester, the capital of Dorsetshire; this fact rests upon Ælfric's own statement in his Preface to the *Homilies*. Here he probably remained from 987 to 989, engaged in the work of instructing the monks in the monastic rule as inculcated by Æthelwold, according to Dietrich's conjecture.

It was at Cerne that the thought of compiling and translating his *Homilies* from Latin sources occurred to him. To this he was moved 'not from confidence of great learning, but because I have seen and heard of much error in many English books, which unlearned men, through their simplicity, have esteemed as great wisdom; and I regretted that they knew not nor had not the evangelical doctrines among their writings, those men only excepted who knew Latin, and those books excepted which King Ælfred wisely turned from Latin into English, which are to be had. For this cause I presumed, trusting in God, to undertake this book, and also because men have need of good instruction, especially at this time, which is the ending of the world.'

The first volume of the *Homilies* was probably written in 889-890, and not completed till his return to Winchester, where he wrote the second volume (993-994), his *Grammar* (995), the *Lives of the Saints* (996), and the translation of the Pentateuch and Joshua (997-998). His so-called *Canons* were written at the command of Bishop Wulfstane, of Sherborne, who died in 1001, and probably fall within the three years preceding the last-named date. In the Preface to the *Homilies*, Ælfric calls himself 'monk and priest.' In the year 1005 his friend Æthelmær established a monastery at Egnesham, now Eynsham, five or six miles N.W. of Oxford, on the north bank of the Thames. King Æthelred's charter for the foundation, which may easily have been drawn up by Ælfric himself, is to be found in Kemble's *Codex Diplomaticus*, iii. 339-346. Sixteen abbots subscribe as witnesses, immediately

after the names of the bishops. Of these the first is Ælfweard, Abbot of Glastonbury, the oldest monastery in England. The second is an Ælfric, and the fifth is again an Ælfric. One of these two must almost certainly have been our author, already installed as superior at Eynsham. One confirmation of this is furnished by the charter itself. In it Æthelmær prescribes that the present superior is to remain in office during his lifetime, and that afterwards the monks are to choose an abbot from among their own number; adding that he himself will live among them the rest of his days ('And ic wille ðære beon ofer hi ealdor ðe ðær nu is, ða-hwile-ðe his lif beo, and siððan, gif hit [for 'him' ?] hwæt getýmað, ðæt hi cēson heom ealdor of heora geferrædne ealswā hæra regol him tæcð; . . . and ic mē sylfe wylle mid ðære geferrædne gemænlice libban, and ðære are mid him notian, ða-hwile-ðe mīn lif bið'). From this quotation we gather two inferences: first, that the present superior was not from the number of the Eynsham monks; and secondly, that Æthelmær had selected the monastery as his dwelling-place till death. Considering, then, the intimacy which had existed for years between Æthelmær and Ælfric, we can hardly doubt that the new abbot had been brought from Winchester by the patron, and that the latter found in his friendship for Ælfric a strong ground for the choice of his future home. Another proof that Ælfric was first Abbot of Eynsham is to be found in the Preface to his extracts from Æthelwold's *De Consuetudine Monachorum*. This runs: 'Ælfricus Abbas Egnesham-ensibus fratribus salutem in Christo. Ecce video, vobiscum degens, vos necesse habere—quia nuper rogatu Æthelmeri ad monachicum habitum ordinati estis—instrui ad mores monachiles dictis aut scriptis. . . . Nec audeo omnia vobis intimare quae, in scola eius degens multis annis, de moribus seu consuetudinibus didici' (Wanley, *Catalogus*, p. 110). This proves, at all events, that Ælfric, when he wrote these extracts, was abbot; that he was living permanently (*degens*) with the Eynsham monks; that the brethren had but recently been inducted into the monastic life; and that this had been done at the instance of Æthelmær. What more obvious, then, than to conclude that he was *their* abbot, and that these extracts from the monastic rule were made in 1005 or 1006?

At Eynsham he must have written various works, which it is not necessary here to enumerate; and at Eynsham he must, according

to Æthelmær's charter, have died as abbot. If he is the Abbot Ælfric who is one of the witnesses to the will of Ægelflæd (*Cod. Dipl.* iv. 304), he must still have been living in 1020 or 1021. The first four witnesses are 'Ægelnoð arcebiscop, and Wulfstan arcebiscop, ond Ælfun biscop on Lundene, and Ælfric abbot.' Now Ægelnoð (Æthelnoth) was not consecrated as Archbishop of Canterbury till Nov. 13, 1020; Wulfstan of York died in 1023; and Ælfhun's death is assigned to 1020. Hence the date of the charter must in any case fall between November 1020 and 1023; and, if the authority of Radulf for the demise of Ælfhun is to be accepted, yet within the year 1020. Further, Eynsham Abbey was under the protection of the Bishop of London; and, since Ælfric's name here stands next to that of the Bishop of London, and no other Abbot Ælfric is known at that date, it is most probable that Ælfric was the Abbot of Eynsham. This is the last notice that we have of him, so that the date of his death is uncertain. Dietrich places it, conjecturally, between 1020 and 1025.

It has been maintained that Ælfric was either the Archbishop of Canterbury (*d.* 1005), or the Archbishop of York (*d.* 1051). The following considerations seem decisive against both hypotheses.

It is sometimes asserted that Ælfric called himself bishop. He is indeed so called in MS. Bodl. Jun. 45, but this is a transcript made by Junius, and the superscription doubtless originated with him, since none of the original MSS. agree.

Subsequent writers of the eleventh and twelfth centuries know him only as Abbot Ælfric. Ælfric cannot have been the Archbishop of Canterbury for the following reasons:

1. Ælfric dedicates his *Vita Æthelwoldi* to Cenwulf as Bishop of Winchester. ('Ælfricus abbas, Wintoniensis alumnus, honorabili episcopo Kenulfo et fratribus Wintoniensibus salutem in Christo.') Now Cenwulf was bishop 1005-6, following Ælfheah, or Alphege, who was translated to the see of Canterbury after the death of Archbishop Ælfric in 1005. Hence the author Ælfric, who wrote the *Vita Æthelwoldi*, cannot be identical with Archbishop Ælfric.
2. Ælfric's *Pastoral Epistle for Archbishop Wulfstan* begins with these words: 'Ælfricus abbas Vulstano venerabili archiepiscopo salutem in Christo. Ecce paruimus vestrae Almitatis iussionibus transferentes Anglice duas epistolas.' Is this the

language of one archbishop to another, of the Archbishop of Canterbury to the Archbishop of York? Yet Archbishop Ælfric was elevated to the primacy in 995, and Wulfstan obtained the see of York in 1002. Hence any address to Wulfstan as archbishop must have been subsequent to 1002, and could not have been written by an 'Abbot Ælfric' who had been raised to the archiepiscopate seven years before Wulfstan.

3. Our Ælfric was a scholar and a man of peace; Ælfric of Canterbury was a warrior, who left to the king his best ship and sixty helmets and hauberks, and gave a ship to the people of Kent, and another to the people of Wiltshire.
4. Archbishop Ælfric's will (*Cod. Dipl.* iii. 351-2) mentions several places, but not one of them is associated with the name of our Ælfric.

So far as to Canterbury. For these reasons Ælfric cannot have been Archbishop of York :

1. Our Ælfric was born, as we saw, about 955. The Archbishop of York died in 1051. Had they been the same person, the archbishop would have died at the age of ninety-six, a circumstance of which some notice would probably have been taken.
2. William of Malmesbury relates that, by Ælfric of York's advice, Hardacnut decapitated and threw into the Thames the body of his brother Harold, and burned and ravaged the city of Worcester in 1041 (*Gesta Pontificum*, l. iii. § 115): 'Ælfricus tempore Cnuti et Hardacnuti fuit; habeturque in hoc detestabilis, quod Hardacnutus eius consilio fratris sui Haroldi cadavere defosso caput truncari, et infami mortalibus exemplo in Tamensem proici iussit. Quin et Wigorniensibus pro repulsa episcopatus infensus, auctor Hardacnuto fuit ut, quia pertinatius illi exactoribus regionum vectigalium obstiterant, urbem incenderet, fortunas civium abraderet.' In the execution of the first-mentioned barbarity he himself took part, according to Florence of Worcester. These counsels would accordingly have emanated from a man of eighty-five or more, the same who had written the *Homilies*, the *Lives of the Saints*, the *Canons*, and the *Pastoral Epistle for Wulfstan*! When he was forty he would have been mild and gentle; when verging upon ninety, fierce and intractable, a counsellor of outrageous inhumanities!

3. The archbishop bore the cognomen Putta or Puttoc. This never appears in conjunction with the name of our Ælfric.
4. Learning and literature are never attributed to this archbishop.
5. Ralph de Diceto and Florence of Worcester assert that Ælfric of York passed to the archbishopric from a provostship at Winchester. Accordingly Wharton thinks (*Anglia Sacra*, i. 125 ff.) that he may previously have been abbot at Winchester. But our Ælfric was abbot—of some monastery—in 1005, as we have already seen. Was it at Winchester? There were three monasteries at Winchester: a nunnery, the Old Minster, and the New Minster. The nunnery may be disregarded; of the Old Minster the bishop, after Æthelwold's time, was always the abbot (*Vita Æthelwoldi*, c. 7; cf. *Cod. Dipl.* iv. 170); and the abbot of the New Minster from 993 to 1015 was Ælfsige, who was succeeded by Ælfwine.

As the current authorities in English are so unsatisfactory with reference to the identity and career of Ælfric, it has seemed necessary to outline the foregoing, leaving it to the scholarly inquirer to consult Dietrich's essays. Our chief concern, however, is with Ælfric in his character of Biblical translator, and it is that aspect of his varied activity to which our attention will now be turned.

According to Ælfric's own account, as given in his tract *On the Old Testament*, written probably about 1010, he had translated the Pentateuch, Joshua, Judges, Kings, Job, Esther, Judith, and the Maccabees. The following rendering will present the substance of his statements concerning his Biblical versions:—

'This epistle was written to an individual, but nevertheless it may do good to many.

'Ælfric the abbot sendeth friendly greeting to Sigweard at Eastheolon. . . . In all that narrative [the Pentateuch], which we indeed have translated into English, we may hear how the God of heaven spake, &c. . . . This [Joshua] I also translated into English some time ago for Earl Æthelweard. . . . This [Judges] any one can read that cares to, in that English book that I translated concerning these things. I thought that the wonderful narratives would convert your souls to God's will in earnest. . . . In the Books of Kings many kings are mentioned,



about whom I also wrote certain books in English. . . . Concerning him [Job] I once translated into English a homily. . . . That [Esther] I translated into English briefly, after our manner. / . . . It [Judith] is also rendered into English, after our manner, as an example to you men, that you should defend your country with weapons against an invading army. . . . I turned them [the two Books of Maccabees] into English ; read, if you will, for your own good.'

Ælfric was concerned lest he should appear blameworthy to some for presenting sacred narrative in English, as appears from the Preface to his *Lives of the Saints*, written about 996 : 'Non mihi imputetur quod divinam scripturam nostræ lingue infero, quia arguet me præcatus multorum fidelium, et maxime Æpelwerdi ducis et Æðelmeri nostri, qui ardentissime nostras interpretationes amplectuntur lectitando' (Skeat's edition, p. 4).

Similarly, in his Preface to his translation of Genesis, written about 997, he explains why he hesitates to provide an English version, and in what manner he has proceeded in finally acceding to Æthelweard's request :

'Ælfric the monk sends greeting in all humility to Æthelweard the earl.

'When you desired me, honoured friend, to translate the Book of Genesis from Latin into English, I was loth to grant your request ; upon which you assured me that I should need to translate only so far as the account of Isaac, Abraham's son, seeing that some other person had rendered it for you from that point to the end. Now, I am concerned lest the work should be dangerous for me or any one else to undertake, because I fear that, if some foolish man should read this book or hear it read, he would imagine that he could live now, under the new dispensation, just as the patriarchs lived before the old law was established, or as men lived under the law of Moses. At one time I was aware that a certain priest, who was then my master, and who had some knowledge of Latin, had in his possession the Book of Genesis ; he did not scruple to say that the patriarch Jacob had four wives—two sisters and their two handmaids. What he said was true enough, but neither did he realize, nor did I as yet, what a difference there is between the old dispensation and the new. In the early ages the brother took his sister to wife ; sometimes the father had children by his own daughter ; many had several wives for the increase of the people ;

and one could only marry among his kindred. Any one who now, since the coming of Christ, lives as men lived before or under the Mosaic law, that man is no Christian ; in fact, he is not worthy to have a Christian eat with him. If ignorant priests have some inkling of the sense of their Latin books, they immediately think that they can set up for great teachers ; but they do not recognize the spiritual signification, and how the Old Testament was a prefiguration of things to come, and how the New Testament, after the incarnation of Christ, was the fulfilment of all those things which the Old Testament foreshadowed concerning Christ and his elect. Referring to Paul, they often wish to know why they may not have wives as well as the apostle Peter ; but they will neither hear nor know that the blessed Peter lived according to Moses' law until Christ came to men and began to preach his holy gospel, Peter being the first companion that he chose ; and that Peter forthwith forsook his wife, and all the twelve apostles who had wives forsook both wives and goods, and followed Christ's teaching to that new law and purity which he himself set up. . . . We say in advance that this book has a very profound spiritual signification, and we undertake to do nothing more than relate the naked facts. The uneducated will think that all the meaning is included in the simple narrative, while such is by no means the case. . . . We dare write no more in English than the Latin has, nor change the order except so far as English idiom demands. Whoever translates or teaches from Latin into English must always arrange it so that the English is idiomatic, else it is very misleading to one who does not know the Latin idiom. . . . Now I protest that I neither dare nor will translate any book hereafter from Latin into English ; and I beseech you, dear earl, not to urge me any longer, lest I should be disobedient to you, or break my word if I should promise. God be gracious to you for evermore. Now in God's name I implore, if any one should transcribe this book, that he will strictly follow the copy, since I cannot help it if an inaccurate scribe introduces corruptions. In such case he does it at his own risk, not mine ; and the careless copyist does much harm, unless he corrects his mistakes.'

The book which he has translated with least abridgment is Genesis ; but even here he has made considerable omissions, many of them no doubt in accordance with the views expressed above. Dietrich has subjected these omissions to a critical exami-

nation, and thus characterizes them (Niedner's *Zeitschrift* for 1855 pp. 495-6):

'In the first place, he omits nearly all the lists of names, such as those in Gen. 10; 11. 10-26; 22. 20-24; 25. 1-4; the dukes and kings of chap. 36; the numbers of the tribes, Num. 1. 20-44; 2. 1-31; and chap. 26; the names of the resting-places, chap. 33; the descriptions of the borders, chap. 34; and those of the boundaries as given in Joshua, chaps. 13-22, where ten chapters are condensed into a few lines. Next, those poetical passages which are most difficult of comprehension: the Blessing of Jacob, Gen. 49. 2-27; Moses' Song by the Red Sea, Exod. 15. 1-19; Balaam's parables, Num. 23 and 24; the Blessing of Moses, Deut. 33 (while Moses' easier Song, Deut. 32, is given); the Song of Deborah, Judges 5. His other omissions are partly smaller passages involving repetitions, e.g. Gen. 7. 13-16, 22; 8. 14, 19, &c.; or details which do not affect the general course of the narrative, like Gen. 24. 12-14, 16-60; then the circumstantial descriptions of the tabernacle and the priestly garments, Exod. 24. 12-29. 8; 35. 4-40; and the greater part of the individual Levitical precepts, Lev. 12-18; Num. 4-10. 28; chaps. 27-30.'

Dietrich thinks he has detected a difference between the language of the first twenty-five chapters of Genesis and that of the rest of the so-called *Heptateuch*, with the exception of Numbers, which again has Ælfric's peculiarities. He therefore believes that the portion which least resembles Ælfric was originally translated by another hand, and only revised by Ælfric.

Editions of the Pentateuch, Joshua, Judges, and Job, are as follows:—

Thwaites, *Heptateuchus*, &c. (see p. lxxx). Oxford, 1698.

Grein, *Bibliothek der Angelsächsischen Prosa*, Erster Band. Cassel and Göttingen, 1872.

The Job is an abbreviated form of one of the Homilies in Thorpe's collection (vol. ii. no. 35), and the portions translated from the Bible will be found, arranged in the Biblical order, in the present volume, pp. 103-110.

The Kings consists only of a homily, a mere epitome of passages from these books; the extracts relate to Saul, David, Ahab, Jehu, Hezekiah, Manasseh, and Josiah. It has been published by Skeat

in *Ælfric's Lives of Saints*, vol. i. (E. E. T. S. 82), no. xviii. (pp. 384-412, alternate pages).

The Esther and Judith are published in Assmann's *Angelsächsische Homilien und Heiligenleben* (*Bibliothek der Angelsächsischen Prosa*, iii), Kassel, 1889, the Esther occupying pp. 92-101, and the Judith pp. 102-116.

The Maccabees comprises an abridgment of 1 Macc. 1. 1-64; 2 and 3; 4. 1-54; 5; 6. 1-7; 8. 1-17; 9. 1-22, 28-73; 10-16; 2 Macc. 3; 6. 18-31; 7; 9. 1-11; 10. 24-38; 12. 39-45. It is printed in *Lives of the Saints*, vol. ii. (E. E. T. S. 94), no. xxv (pp. 66-120, alternate pages).

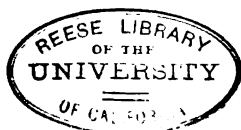
The MS. of the so-called Heptateuch—the Pentateuch, Joshua, and Judges—from which Thwaites' edition was derived, is Bodl. Laud. Misc. 509, formerly E. 19 (Wanley, p. 67). Other MSS. are II. 1. 33 of the University Library, Cambridge, containing the first twenty-four chapters of Genesis (W. 162); Cott. Otho B. 10, containing from Gen. 37 to the end of that book (W. 192); Cott. Claud. B. 4, the Pentateuch and Joshua (W. 253); Bodl. Jun. 23, containing Judges only (W. 39); besides a sixteenth-century copy, probably made by Archbishop Parker's order, of the first twenty-five chapters of Genesis (W. 151), and certain fragments in a Lincoln Cathedral MS. (W. 305). Facsimiles of portions of the Laud and Cotton (Claud.) MSS. are to be found in Westwood, *Palaeographia Sacra*, Plate 39, and of the Cotton MS. in the *Palaeographical Society Facsimiles*, Series I, vol. ii, Plates 71, 72, and in Astle, tab. xx. 6.

The homily on Kings is found in two MSS.: Bodl. Jun. 23 (W. 39), and Cott. Jul. E. 7 (W. 188).

The Job is found in Bodl. NE. F. 4. 12 (W. 16); in two MSS. of the University Library, Cambridge, Gg. 3. 28, and II. 1. 64 (W. 159, 164); and in Cott. Vespasian D. 14 (W. 205). Thwaites' edition, however, is based upon none of these, but upon a copy made by William L'Isle, Bodl. Laud. E. 381, formerly E. 33 (W. 100). That in Thorpe's edition of the *Homilies* is from MS. Gg. 3. 28 of the Cambridge University Library (W. 159), the first of the two mentioned above.

The Esther is edited by Assmann from L'Isle's copy, no original MS. being known to exist. This copy is Bodl. Laud. E. 381 (see under Job).

The Judith is edited by Assmann from CCCC. Jul. 303, formerly



S. 17 (W. 137), and Cott. Otho B. 10 (W. 192). In the former the end of the Judith is lost ; of the latter, which suffered in the fire of 1731, only two leaves are preserved, containing lines 62-123 and 384-445 of Assmann's edition.

The homily on the Maccabees is extant in five MSS. : CCCC. 198, formerly S. 8 (W. 127) ; CCCC. 302, formerly S. 17 (W. 137) ; Cott. Julius E. 7, which also contains the Kings (W. 189) ; Cott. Vitellius D. 17 (W. 208) ; MS. Ii. i. 33 of the University Library, Cambridge (W. 164). Of these the Vitellius D. 17 ends at l. 29. Skeat prints the Julius E. 7, with various readings from the others.

To exhibit the discrepancy between Ælfrie's renderings in different places, I subjoin the version of Gen. 22. 4-13, as given in this volume, p. 83, and that from his independent translation (Thwaites, pp. 29-30 ; Grein, pp. 61-62) :

#### *Homilies.*

Efne, ða-ða he ðære dūne genealæhte, þa cwæð he to his cnihtum : Andbīdiað hēr ; ic and þis cild willað us gebiddan æt þære stōwe þe us God geswutelode. Isaac þa bær wudu to forbærnenne ða offrunge, and Abraham hæfde him on handa fyr and swurd. Isaac ða befrān ðone fæder, and cwæð : Efne, hēr is fyr and wudu, mīn fæder ; hwær is seo offrung ? Abraham andwyrde : Mīn bearn, God forescēawað him sylfum þære onsægednysse offrunge. Hwæt, ða Abraham, ða-ða hi to ðære stōwe cōmon, geband his leofan sunu, and his swurd ateah, þæt he hine Gode geofrode. Efne, ða Godes engel clypode of heofonum, and mid hluddre stēmne cwæð : Abraham, ne æstrege ðu ðīne hand

#### *Genesis.*

þa hig þa dūne gesāwon, þær þær hig to sceoldon to ofsleanne Isaac, þa cwæð Abraham to þam twām enapum þus : Anbīdiað eow hēr mid þam assum sume hwile ; ic and þæt cild gāð unc to gebiddenne, and wē syððan cumað sōna eft to eow. Abraham þa hēt Isaac beran þone wudu to þære stōwe, and he sylf bær his swurd and fyr. Isaac þa axode Abraham his fæder : Fæder mīn, ic æxige hwær seo offrung sig ; hēr is wudu and fyr. Him andwyrde se fæder : God forescēawað, mīn sunu, him sylf þa offrunge. Hig cōmon þa to þære stōwe þe him geswutelode God, and he þær weofod ārærde on þa ealdan wīsan, and þone wudu gelōgode, swā-swā he hyt wolde habban to his suna bærnytte, syððan he

bufon ðam cilde, nē him nāne dare ne gedō; nū ic oncnēow þæt ðu God ondrædst, and þu ne ārodest þinum āncennedan suna for his hāse. Þā beseah Abraham underbæc, and ðær stōd ān ramm betwux þām brēmelum, getiged be ðam hornum. Hē ðā genam ðone ramm, and Gode geoffrode for ðam cilde.

ofslagen wurde. Hē geband þā his sunu, and his swurd atēah, þæt hē hyne geoffrode on þā ealdan wisan. Mid-þām-þe hē wolde þæt weorc begynnan, þā clipode Godes engel ārdlice of heofenum: Abraham. Hē and-wyrde sōna. Se engel him cwæð þā tō: Ne ācweð þu þæt cild, nē þine hand ne āstreçe ofer his swūran. Nū ic oncnēow sōðlice þæt þu ondrætst swyðe God, nū þu þinne āncennedan sunu woldest ofslean for him. Þā beseah Abraham sōna underbæc, and geseah þær āne ramm betwux þām brēmelum be þām hornum gehæft. And hē ahēfde þone ramm tō þære offrunge, and hyne þær ofsnāð, Gode tō lace, for his sunu Isaac.

... Vidit locum procul, dixitque ad pueros suos: Expectate hic cum asino; ego et puer illuc usque properantes, postquam adoraverimus revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum; ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi. At ille respondit: Quid vis, fili? Ecce, inquit, ignis et ligna; ubi est victima holocausti? Dixit autem Abraham: Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo aedificavit altare, et desuper ligna composuit; cumque alligasset Isaac filium suum, posuit eum in altare super struem lignorum. Extenditque manum et arripuit gladium, ut immolaret filium suum. Et ecce, angelus Domini de coelo clamavit, dicens: Abraham, Abraham. Qui respondit: Adsum. Dixitque ei: Non extendas manum tuam super puerum, neque facias illi quidquam; nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres haerentem cornibus, quem assumens obtulit holocaustum pro filio.

My friend and former pupil, Dr. Frank H. Chase, has recently found in MS. li. 1. 33 of the Cambridge University Library a literal translation from the Vulgate of Genesis 4, 5, 10, 11, 23, 24. 1-22, which is to be printed without delay in Herrig's *Archiv*.

#### POETICAL TRANSLATIONS.

For the poetical part of the Paris Psalter, which apparently belongs here, see pp. xli ff.

Sweet thinks that the Kentish Psalm is of the tenth century. See p. xx.

JUDITH.—This poem consists of 350 lines, and immediately follows the *Beowulf* in MS. Cotton Vitellius A. 15 of the British Museum. The portion of the Apocryphal book paraphrased is mostly included between 8. 33 and 16. 1 inclusive, the chief portions being indicated in my edition, pp. xxxiv-xxxvi. The order of events is not that of the original narrative. Many transpositions have been made in the interest of condensation, and for the purpose of enhancing the dramatic liveliness of the story. Besides, the poet has not scrupled to add embellishments of his own invention. His art, under the four heads of Selection, Arrangement, Amplification, and Invention, is discussed at length in my edition, pp. xxxvii-xlii.

'The most discrepant dates have been assigned to our poem. On the one hand, Stephens and Hammerich would attribute it to Cædmon, which would fix the inferior limit of the composition at A. D. 680. Ebert (*Allg. Gesch. der Literatur des Mittelalters im Abendlande*, iii. 24 ff.), without naming an author, refers its origin to the closing decades of the seventh century, and expressly declines to accept Kluge's view, as stated below. Ten Brink says (*Early Eng. Lit.* p. 50): "The majority of the works mentioned arose probably during the eighth, or in the beginning of the next century; including also the *Exodus*, the *Daniel*, and the *Judith*." E. Groth (*Composition und Alter des Altenglischen Exodus*, Berlin, 1883), basing his conclusion upon the comparative frequency in different poems of the definite article, and of the weak adjective when no article precedes, associates *Judith* with *Byrhtnoth*. Kluge, writing later in the same year (*Beiträge*, ix. 448-9), approves of the methods originated by Lichtenheld and adopted by Groth, and adds other tests according to which *Judith* would belong to the

tenth century. These are, passing over the verbal correspondences between *Judith* and *Byrhtnoth*, which are discussed below, the sporadic use of rime, and certain transgressions of the metrical rules observed in earlier poems. Luick, who investigates the metre of *Judith* in Paul and Braune's *Beiträge*, vol. xi, is of the same opinion. The treatment of middle vowels, together with the frequency of expanded lines, leads him to the conclusion (pp. 490-1) that *Judith* is a comparatively late poem. Vigfusson and Powell, *Corpus Poeticum Boreale*, I. lv-lvi, seem also to regard it as late, and would apparently assign it to the tenth century. Their words are: "The *Brunanburh Lay* is book poetry of the same type as the later bits in the *English Chronicle*. It has several lines almost identical with lines in *Judith*. . . . *Judith* is a Christian epic, also of the long modified style, composed by a bookman, who, however, knew and used snatches of good old verse." Thus far I had written in 1887, and then proceeded to discuss the arguments for the various dates (pp. xv-xxxiv of my edition). My conclusion was reached in these words: 'Not earlier than Cynewulf, and not later than the year 937—to this point our reasonings have conducted us. What follows is more conjectural, but perhaps not wholly extravagant or fantastic.' I then proceeded to outline a hypothesis, according to which the poem *might* have been composed on the occasion of the return to England of Æthelwulf, Alfred's father, with his second wife, Judith, the daughter of Charles the Bold. Ælfric, speaking of his own prose translation of *Judith*, said that it had been done 'as an example to you men, that you should defend your country with weapons against an invading army' (*On the Old Testament*). Thwaites, in the first edition of the poem (1698), described our *Judith* as 'scriptum quo tempore Dani apud nos grassarentur.' Accordingly, since in 856 the Danes, after repeated invasions and alternate successes and defeats, appear to have ceased, for eight years, to harry England, I suggested the provisional theory: 'The poem of *Judith* was composed, in or about the year 856, in gratitude for the deliverance of Wessex from the fury of the heathen Northmen, and dedicated, at once as *epinikion* and *epithulamion*, to the adopted daughter of England.' I ended my discussion with these words: 'This theory appears, better than any hitherto propounded, to harmonize with all the relevant facts; and may perhaps be allowed to stand until superseded by a better.'



In 1892 T. Gregory Foster published his *Judith: Studies in Metre, Language, and Style, with a view to determining the date of the Old English Fragment and the Home of its Author* (Strassburg). This consists, for the most part, of an amplified restatement of the matter contained in my edition, but presents at least one novelty in the form of a new hypothesis regarding the occasion upon which the poem was composed, and the royal name with which it should be associated. As to the limits of the period within which the poem was written, 800-937, Foster entirely agrees with me. He dissents, however, from my conjectures respecting Queen Judith, and frames a theory of his own, which, after a few preliminary observations, he thus states: 'History, then, indicates Mercia as the possible home for our poet at this time, and still more so when we take the following into account. After 895 Mercia had time and opportunity to husband her resources and strength. The death of Æthelred in 910 left Æthelflæd queen of Mercia, or as the *Chronicle* calls her "Myrcena hlæfdige." She was in the truest sense "Lady of the Mercians," for through her extraordinary energy the "Five Boroughs," formerly part of the Mercian kingdom, were recovered. Æthelflæd then is Mercia's Judith, for she by no ordinary strategy, we are told, raised her kingdom and people to their old position. She, like the Hebrew Judith, abandoned the older strategy of raid and battle, not indeed to murder the Danish chief, but to build fortresses and beleaguer her enemies. Æthelflæd is then a suitable and worthy heroine to have stirred a contemporary poet to his theme. In this estimation of her we are confirmed by William of Malmesbury in his *Gesta Regum Anglorum*. The passage quoted below presents us with a picture readily suggesting a Judith: "pavor hostium," "immodici cordis foemina," "virago potentissima," "non mediocre momentum partium," all these are united with that eminently characteristic "favor civium." This suggestion would place our poem between the years 915 and 918 or soon after, during which period she obtained her greatest victories, dying in the last-named year. Our other results agree admirably with this date.'

Up to the present, then, it may be regarded as settled that the *Judith* was composed between 800 and 937: but whether in Wessex or Mercia, whether in 856 or 918, whether to celebrate the stepmother of King Alfred or his daughter, Queen Judith or Queen Æthelflæd, must be left to the decision of the individual

scholar, at least until it has been decided beyond all question by future investigation. As bearing on this, however, it may be well to remember that Æthelflæd must have been nearly fifty years of age when she died in 918, and that it must then have been at least thirty-eight years since her marriage; so that 'elf-bright damsel' (*ides ælfscinu*), 'maid of the Creator' (*Scyppendes mægð*), 'the bright maiden' (*sēo beorhte mægð*), &c., if interpreted as complimentary references to her, can scarcely be considered so appropriate as if they were referred to a bride of twelve summers or thereabouts. Perhaps, though, it would be going too far to insist upon the personal application to either queen of such expressions. In any case, considering the uncertainty which exists regarding the date of much of the Old English poetry, the interval which separates the years 856 and 918 is gratifyingly small, especially when one bears in mind the comparatively recent attribution of the *Judith* to the seventh century.

With reference to the dialect, I said in my edition (p. xv): 'The mixture of dialectic forms seems to indicate that a Northern original passed through one or more hands, and that the last scribe, at all events, belonged to the Late West Saxon period.' Similarly Foster (p. 49): 'Our MS. is therefore a copy from a West Saxon original. This however does not lead us far; we have yet to see whether there are forms in the MS. indicating that our poem was at some time transcribed into West Saxon, from an original in another dialect. Such forms there are; they are few in number, but all point to an Anglian original.' Again he says (p. 89): 'We must remember that although our poem is for the most part preserved in West Saxon dialect, there are in it distinct traces of Anglian forms which the transcriber probably overlooked. There is nothing characteristically Northumbrian in these, that is not also Mercian.' It will be observed that these indications to the effect that the poem was originally composed in Anglian dialect appear to favour Foster's theory of the circumstances under which the poem was written. On the other hand, it might be urged that the Anglian dialect being the one in which English poetry had first flourished, it would be natural that it should become, in some sense, the hieratic language of verse, and that even West Saxon poets should, for that reason, occasionally employ forms of which their memories were full. As bearing on this point, it must be remembered that the undoubtedly

Anglian forms in the poem are comparatively few. As an experiment, I turned the poem into the dialect of the late Northumbrian Gospels (cf. p. xliii), and in this form it will be found in my edition (pp. 75-85). Metrical observations on this Northumbrianized version were published in the *Transactions of the American Philological Association*, xx. (1889), 175-176.

The poem was first published at Oxford in 1698: Edward Thwaites, *Heptateuchus, Liber Job, and Evangelium Nicodemi; Anglo-Saxonice. Historiae Judith Fragmentum; Dano-Saxonice*. Since then it has been ten times included in anthologies and collections, and twice published separately, besides the reproduction of extracts. The two separate editions are by L. G. Nilsson, Copenhagen, 1858, and by myself, Boston (U. S. A.), 1888; second edition, 1889; student's edition, abridged, 1894. The full title of my edition is: *Judith, an Old English Epic Fragment, edited with Introduction, Facsimile, Translation, Complete Glossary, and various Indexes*.

The *Judith* has been three times translated into English, twice into German, and once into Swedish; besides, there have been partial translations: into English, twice; into German, twice; into Danish, once; and into Swedish, once. A bibliography will be found in my edition, pp. 71-73.

As a specimen of the poem, we may take the paraphrase of chap. 13, v. 12, the relevant portion of which in the Vulgate is:

Et exierunt duae, . . . et transierunt castra, . . . venerunt ad portam civitatis.

Here the poem has (vv. 132-141):

Ēodon ða gegnum þanonne  
 þa idesa hæ ellenþriste,  
 oð-þæt hīe becōmon collenferhðe,  
 eadhreðige mægð ut of ðam herige,  
 þæt hīe sweotollīce gesēon mihten  
 þære wlitegan byrig weallas blīcan,  
 Bethuliam. Hīe ða beahhrodene  
 feðelāste forð onettan,  
 oð hīe glædmōde gegān hæfdon  
 tō ðam wealgate.

**SOME BIBLICAL QUOTATIONS**  
**IN**  
**OLD ENGLISH PROSE WRITERS**





## KING ALFRED'S VERSION

OF

## GREGORY'S PASTORAL CARE

### GENESIS.

3. 14. On ðinre wambe ƿnd on ðinum bræostum ðu scealt  
snican. C. P. 311<sup>1</sup>.
4. 4, 5. . . . ðæt Dryhten besāwe tō Abele ƿnd tō his lācum, ƿnd  
nolde tō Caine nē tō his lācum. Ða wearð Cain swiðe [swið(e)  
hrædlice] ierre, ƿnd hnipode ofdune. C. P. 234.
9. 1, 2. ƿnd sēc Dryhten cƿæð tō Noe ƿnd tō his bearnum :  
Weahsað ge ƿnd mōnigfaldiað, ƿnd gefyllað eorðan ; ƿnd sower  
ege ƿnd brūga ste ofer all [ealle] eorðan nīetenu. C. P. 108.
18. 20. . . . ðætte swiðe wære gemanigfaldod<sup>2</sup> Sodomwara hræam  
ƿnd Gomorwara. C. P. 427.

### GENESIS.

3. 14. Super pectus tuum gradieris  
(*Greg. sec. Ital.* Pectore et ventre  
repes).
4. 4, 5. Respexit Dominus ad Abel,  
et ad munera eius; ad Cain vero, et  
ad munera illius (*Greg. eius*), non  
respexit. Iratusque est Cain vehe-  
menter, et concidit vultus eius.

9. 1, 2. Benedixitque Deus Noe et  
filiis eius, et dixit ad eos (*Greg.*  
Et cum Noe Dominus filiisque  
eius diceret): Crescite et multi-  
plicamini, et replete terram; et  
terror vester ac tremor sit super  
cuncta animalia terrae.
18. 20. Clamor Sodomorum et Go-  
morrae multiplicatus est.

<sup>1</sup> Odd numbers after C. P., and pp. 302-308, refer to the Hatton MS., as printed in Sweet's edition; this is cited only where there is a gap in the Cotton MS.

<sup>2</sup> Read 'gemanigfaldod.'

19. 20. Hēr is ān lȳtele burg swiðe nēah, ðær ic mæg mīn feorh on genērian. Hīo is ān lȳtel, ƿnd ðeah ic mæg ðāron libban. C. P. 399.
19. 21. Ðīnre bene ic wille nū onfōn, ƿnd for ðīnre bede ic ne tō-weorpe ðā burg ðe ðū forespr[i]csð. C. P. 399.
28. 12, 13. . . . for ðære gesihðe þe hē on ðām swefne geseah, þā hē sēt ðām stāne slāpte. Hē geseah āne hlādre stōndan sēt him on eorðan. Ōðer ƿnde wæs uppe on hefonum, ƿnd sēt ðām uferran ƿnde Dryhten hlinode, ƿnd ƿnglas stigon up ƿnd of-dūne on ðā hlādre. C. P. 100.
28. 18. Be ðām eac Iacobus se hēahfæder, þā hē smirede ðone stān þe sēt his hēafdum læg . . . C. P. 100.
34. 1-3. . . . ðæt Dina wære ut gangende scēawian ðæs lōndes wif. Ðā hī ðā geseah Sihhem, Emmores sunu ðæs Ebreiscan, se wæs aldormōn ðæs [lōndes]; ƿnd ðā gelicode hīo him, ƿnd hē hī genam nīdenga, ƿnd hire mid gehāmdre. ƿnd ðā wæs his mōd gehæft mid ðām mādene, ƿnd hē ðā hī swā unrōte olec-cende tō him geloccode. C. P. 415.
- ¶ Sihhem, ðæs landes ealdorman, genedde ðæt mæden Dinan. C. P. 415.
- ¶ Sihhemes mōd wæs ðā gehæft tō Dinan. C. P. 415.
- ¶ . . . ðætt[e] Sihhem Dinan līðelice oleshte, ðā-ðā hē hī geunrōtsod hæfde. C. P. 415.

19. 20. Est civitas haec (*Greg. hic*) iuxta, ad quam possum fugere, parva, et salvabor in ea; numquid non modica est, et vivet anima mea (*Greg. ins. in ea*)?
19. 21. Ecce, etiam in hoc suscepi preces tuas, ut non subvertam urbem pro qua locutus es.
28. 12, 13. Veditque in somnis scalam stantem super terram, et cacumen illius tangens coelum, angelos quoque Dei ascendentes et descendentes per eam, et Dominum innixum scalae (*Greg. sum. Hinc Iacob Domino desuper innitente, et uncto deorsum lapide, ascendentes ac descendentes angelos vidit*).
28. 18. Surgens ergo Iacob mane, tulit lapidem, quem supposuerat capiti suo, et erexit in titulum, fundens oleum desuper (*Greg., cf. supra*).
34. 1-3. Egressa est autem (*Greg. om. autem*) Dina, filia Liae (*Greg. om. filia Liae*), ut videret mulieres regionis illius. Quam cum vidisset Sichem filius Hemor Hevaei, princeps terrae illius, adamavit eam; et rapuit, et dormivit cum illa, vi opprimens virginem. Et conglutinata est anima eius cum ea, tristemque delinivit blanditiis (*Greg. blanditiis delinivit*).

EXODUS.

13. 21. . . . hine lādde ðurh ðæt westen mid ðy fýrenan swēore on nieht, and on dæg mid ðy swēore wolnes. C. P. 304.
15. 6. Ðin swiðre hand, Dryhten, gebræc ðine feond. C. P. 389.
16. 8. Hwæt is eower murcung wið unc? Hwæt sint wit? Wið God gē dōð ðæt gē dōð. C. P. 200.
18. 14, 17-22. Be ðām eac Moyses, . . . æt sume cirre Giethro his swēor . . . hiene tælde, and sæde ðæt hē on ðysalicum [dyslicum] geswincum wære mid ðæs folces eorðlican ðeowote, ac lārde hiene ðæt hē gesette ððre for hiene tō dæmne betweox ðām folce ymb hiera gefito, ðæt he wære ðæs þe frēora tō ongitonne ða dīglan and ða gāstlican ðing, ðæt hē meahte ðæt folc ðy wīalecor and ðy rædlicor lēran. C. P. 130.
21. 33, 34. . . . gif hwa adulfe pytt, and ðonne forgimelaasode ðæt hē hine betynde, and ðær ðonne befeolle on oððe oxa oððe esol, ðæt hē hine scolde forgieldan. C. P. 459.

EXODUS.

13. 21. Dominus autem praecedebat eos . . . per diem in columna nubis, et per noctem in columna ignis, ut dux esset itineris utroque tempore (*Greg. sum.* Unde Moyses, qui regente se Deo, deserti iter aerea columna duce pergebat . . .).
15. 6. Dexterā tuā, Domine, percussit inimicum (*Greg. sec. Ital.* Dexterā manus tuā, Domine, confregit inimicos).
16. 8. . . . Nos enim quid sumus? nec contra nos est murmur vestrum, sed contra Dominum.
18. 14, 17-22. Quod cum vidisset cognatus eius, omnia scilicet quae agebat in populo, ait: Quid est hoc quod facis in plebe? cursolus sedes, et omnis populus praestolatur de mane usque ad vespem? At ille: Non bonam, inquit, rem facis; stulto labore consumeris et tu et populus iste qui tecum est; ultra vires tuas est negotium, solus

illud non poteris sustinere. Sed audi verba mea atque consilia, et erit Deus tecum: Esto tu populo in his quae ad Deum pertinent, ut referas quae dicuntur ad eum, ostendasque populo ceremonias et ritum colendi, viamque per quam ingredi debeant, et opus quod facere debeant; provide autem de omni plebe viros potentes, . . . qui iudicent populum omni tempore; quidquid autem maius fuerit, referant ad te, et ipsi minora tantummodo iudicent, leviusque sit tibi, partito in alios onere (*Greg. sum.* Hinc Moses . . . Ietro alienigenae reprehensione iudicatur quod terrenis populorum negotiis stulto labore deserviat; cui et consilium mox praebetur ut pro se alios ad iurgia dirimenda constituat, et ipse liberius ad erudiendos populos spiritualium arcana cognoscat).

21. 33, 34. Si quis aperuerit cisternam et foderit, et non operuerit eam, cecideritque bos aut asinus



25. 11-15. Wyrce feower hringas ælgyldene, ƿnd ahoð hre swiðe fæste on ða feower hyrnan ðære earce; ƿnd hāt wyrcean twægen stengeas of ðæm trēowe þe is hāten sethim, ðæt ne wierð nǣfre forrotod; ƿnd befōh utan mid golde; ƿnd sting ut ðurh ða hringas bi ðære earce sidan, ðæt hre mōn mæge heran on ðæm, ƿnd lēt hre stician ðæron; ne tio hre mōn nǣfre of. C. P. 168, 170.

|| . . . sethim, ðæt nǣfre ne rotað. C. P. 170.

|| Ða sāhlas is beboden ðæt sceoldon bion mid golde befangne. C. P. 170.

|| . . . ðæt hre sculon simle stician on ðæm hringum, ƿnd nǣfre ne mōton him beon ofatogene. C. P. 170.

|| . . . ðætte simle ða ofergylðan sāhlas sceoldon stician on ðæm gylðnum hringum. C. P. 170.

28. 8. Ðæt hrægl wæs beboden ðæt sceolde bion geworht of purpuran, ƿnd of twiþlum derodine, ƿnd of twispunnenum twīne līnenum, ƿnd gerēnod mid golde, ƿnd mid ðæm stāne iecinta (iacincta H.). C. P. 82.

|| On ðæs sǣcerdes hrægle wæs tōsacan golde ƿnd iacincte (iacincte H.) ƿnd purpuran, dyrodine twēgra blēo. C. P. 82.

|| Forðon is beboden, tōsacan ðæm twiþlēon gōdweþbe, ðæt scile beon twiðrāwen twīn on ðæm māssegierelan. C. P. 82.

28. 21. On ðæm selfan hrægle, þe hē on his brēostum wæg, wæs eac āwriten ða naman ðara twelf hēahfædra. C. P. 76.

28. 28, 29. On Arones brēostum sceolde beon āwriten sio racu

in eam, reddet dominus cisternae pretium iumentorum (*Greg. sum.* . . . ut is qui cisternam foderit, si operire neglexerit, corrutente in ea bove vel asino, pretium reddat).

25. 11-15. Faciesque (*Greg. Facies*) . . . quattuor circulos aureos, quos pones per quattuor arcae angulos. . . . Facies quoque (*Greg. faciesque*) vectes de lignis setim (*Greg. sethim*), et operies eos (*Greg. om. eos*) auro, inducesque per circulos qui sunt in arcae lateribus, ut portetur in eis; qui semper erunt in circulis, nec unquam extrahentur ab eis.

28. 8. Ipsa quoque textura et cuncta operis varietas erit ex auro, et hyacintho, et purpura, coccoque bis tincto, et bysso retorta (*Greg. Recte etiam superhumeralē ex auro, hyacintho, purpura, bis tincto cocco, et torta fieri bysso praecipitur*).

28. 21. Habebuntque nomina filiorum Israel; duodecim nominibus caelabuntur. . . . (*Greg. In quo etiam rationali . . . ut duodecim patriarcharum nomina describantur*).

28. 28, 29. Et stringatur rationale . . . vitta. . . . Portabitque Aaron nomina filiorum Israel in ratio-

ðæs dōmes on ðām hrægle þe mōn hæst 'rationale,' ond mid  
nostlum gebunden. C. P. 76.

28. 30. Mōn sceolde writan on ðām hrægle ðe Aron bær on his  
brēostum, ðonne he innēode beforan Gode, ða lāre ond ða  
dōmas, ond ða sōðfæstnesse. C. P. 78.

28. 33. Forðām was beboden Moyse ðæt se sācerd sceolde bion  
mid bellum behangen. C. P. 92.

|| Hit was awriten ðæt ðæs sācerdes hrægl wære behongen  
mid bellum. C. P. 92.

|| On ðæs sācerdes hrægle wæron bellan hangende. C. P. 92.

|| On ðæs sācerdes hrægle sceoldon hangian bellan, ond onge-  
mōng ðām bellum rēade apla. C. P. 94.

|| . . . ðæt sceolde beon on ðæs sācerdes hrægle ða rēadan  
apla ongemang ðām bellum. C. P. 94.

28. 35. . . . ðæt he sceolde, ingyngende ond utgyngende beforan  
Gode tō ðām hālignessum, beon gehiered his swæg, pylās he  
swulte. C. P. 92.

|| . . . ðæt se sācerd sceolde sweltan, gif se swæg nāre of him  
gehiered āgðer ge ingyngendum ge utgyngendum. C. P. 92.

29. 5. . . . ðæt se sācerd sceolde beon fæste bewæfed on bām  
sculdrum mid ðām mæssehrægle. C. P. 82.

29. 22, 27. *See* Lev. 7. 31, 32.

32. 6. Ðæt folc sæt, æt, ond dranc, ond siððan āryson, ond eodon  
him plegan. C. P. 309.

32. 26, 27. Sē ðe Godes ðegn sīe, gā hider ond dō his sweord tō  
his hype; ond gāð frow geate tō geate ðurh midde ða ceastre;

nali iudicii super pectus suum.  
... (*Greg. sum.* . . . ut in Aaron  
pectore rationale iudicii vittis li-  
gantibus imprimatur).

28. 30. Pones autem in rationali  
iudicii doctrinam et veritatem,  
quae erunt in pectore Aaron,  
quando ingreditur coram Do-  
mino, et gestabit iudicium filio-  
rum Israel in pectore suo, in con-  
spectu Domini semper.

28. 33. Deorsum vero, ad pedes  
eiusdem tunicae, per circuitum,  
quasi mala punica facies, . . .  
mixtis in medio tintinnabulis  
(*Greg. sum.* Hinc in sacerdotis

veste iuxta divinam vocem tintin-  
nabulis mala punica coniungun-  
tur; *for briefer phrases see Greg.*  
*ch. 15).*

28. 35. . . . ut audiat sonitus  
quando ingreditur et egreditur  
sanctuarium in conspectu Do-  
mini, et non moriatur.

29. 5. Indues Aaron . . . superhu-  
merali et rationali quod con-  
stringes balteo.

32. 6. . . . Sedit populus manducare  
et bibere, et surrexerunt ludere.

32. 26, 27. . . . Si quis est Domini  
(*Greg. Domini est*), iungatur mihi.  
. . . Ponat vir gladium super fe-

ƿnd ofslēa ālc mƿn his brōður, ƿnd his frēond, ƿnd his nihtan.

C. P. 383.

32. 29. . . . Čæt hiora hƿnda wāeron gehālgode Gode. C. P. 352.

34. 30 ff. See C. P. 452.

39. See Ex. 28.

### LEVITICUS.

7. 31, 32. . . . Čæt se sācerd scyle onfōn čone swiðran bōgh æt čāre offringe, ƿnd se sceolde bēon āsyndred frōm čām oðrum flāsce. . . . Eac him mƿn sceolde sellan čā breost čæs nēates, tōƿacan čām bōge. C. P. 82.

15. 2. . . . Čætte se wer, se ðrōwude oferflōwnesse his sādēs, ƿnd čæt unnytlīes āgute, čæt hē čonne wāre unclāne. C. P. 94.

19. 14. Ne cweðe gē nān lāč čām dēafan. Ne scrēnc ðu čone blindan. C. P. 453.

21. 17–20. . . . Čæt hē sceolde bēodan Arone þæt nān mƿn hīera cynnes nē hīera hīoredes ne offrode his Gode nānne hlāf, nē tō his čenunga ne cōme, gif hē ānig wam hāfde : gif hē blind wāre, oððe healt, oððe tō micle nosu hāfde oððe tō lftle, oððe ƿft [tō] wō nosu, oððe tōbrocene hƿnda oððe fett, oððe hoferede wāre, oððe torenigge, oððe flēah hāfde on eagan, oððe singale sceabbas, oððe teter, oððe hēalan. C. P. 62, 64.

mur suum; ite et redite de porta usque ad portam per medium castrorum; et occidat unusquisque fratrem, et amicum, et proximum suum.

32. 29. . . . Consecrastis manus vestras hodie Domino (*Greg.* . . . Deo manus dicta est consecrasse).

15. 2. Vir qui patitur fluxum seminis (*Greg.* qui fluxum seminis patitur), immundus erit.

19. 14. Non maledices surdo, nec coram caeco pones offendiculum. . . .

21. 17–20. Loquere ad Aaron: Homo de semine tuo per familias, qui habuerit maculam, non offeret panes (*Greg. ins.* Domino) Deo suo, nec accedet ad ministerium eius: si caecus fuerit, si claudus, si (*Greg. ins.* vel) parvo vel grandi vel (*Greg. et*) torto naso, si fracto pede, si manu, si gibbus, si lippus, si albuginem habens in oculo, si iugem scabiem, si impetiginem in corpore, vel herniosus (*Greg.* ponderosus).

### LEVITICUS.

7. 31, 32. . . . Pectusculum autem erit Aaron, et filiorum eius. Armus quoque dexter de pacificorum hostiis cedit in primitias sacerdotis (*Greg. sum.* Hinc divina lege armus sacerdos in sacrificium et dextrum accipit et separatum. . . . Cui in esu quoque pectusculum cum armo tribuitur).

## NUMBERS.

10. 29-31. We willað nū faran tō ðære stōwe ðe God us gehāten hæfð; ac far mid us, ðæt we mægen wel dōn, forðæm ðe God hæfð surðe wel gehāten Israhela folce. Ða andsuarode he him, and cusð: Ic nelle mid ðe faran, ac ic wille faran tō mīnre cyððe, and tō ðæm londe ðe ic on geboren wæs. Ða andswarade him Moyses: Lā, ne forlæt us, ac bæo ure lādseow; ðu cans eal ðis wēsten, and wæsð hwær we wician magon. C. P. 304.
22. 20 ff. See C. P. 254.
23. 10. Geweorðe mīn lif swelce ðissa ryhtwisena, and geweorðe mīn ende swelce hira. C. P. 423.
25. 6 ff. See C. P. 352.

## DEUTERONOMY.

19. 5, 6. Gif hwa gonge bilwitlice mid his frēnd tō wuda, treow tō ceorfanne, and sio æcs ðonne awint of ðæm hielfe, and swæ ungewealdes ofslihð his gefēran, he ðonne sceal fleon tō anra ðara ðreora burga þe tō friðstōwe gesette sint, and libbe, ðylās hwelc ðara nihtena ðæs ofslāgenan for ðæm sære his ehte, and hiene ðonne gefō and ofslā. C. P. 164, 166.
25. 4. Ne forbinde ge nō ðæm ðerscendum (ðyrstendum H.) oxum ðone mūd. C. P. 104.

## NUMBERS.

10. 29-31. . . . Proficiscimur ad locum quem Dominus daturus est nobis; veni nobiscum, ut beneficiamus tibi, quia Dominus bona promisit Israeli. Cui ille respondit (*Greg.* Cui cum respondisset ille): Non vadam tecum, sed revertar in terram meam, in qua natus sum. Et ille: Noli, inquit (*Greg.* illico adiunxit: Noli), nos relinquere; tu enim nosti in quibus locis per desertum castra ponere debeamus, et eris ductor noster.
23. 10. . . . Moriatur anima mea morte iustorum, et fiant novissima mea horum similia.

## DEUTERONOMY.

19. 5, 6. . . . Abiisse cum eo (*Greg.* Si quis abierit cum amico suo) simpliciter in silvam ad ligna caedenda, et in succisione lignorum (*Greg.* et lignum) securis fugerit manu, ferrumque lapsum de manubrio amicum eius percussarit, et occiderit, hic ad unam supradictarum urbium confugiet, et vivet, ne forsitan (*Greg.* forte) proximus eius, cuius effusus est sanguis, dolore stimulatus (*Greg.* doloris stimulo) persequatur et apprehendat eum, si longior via fuerit (*Greg.* om. si . . . fuerit), et percutiat animam eius. . . .
25. 4. Non ligabis os bovis terentis in area fruges tuas.

25. 5-7, 9, 10. Gif hwā gefare ƿnd nān bearn ne gestrine, gif he brōður lāfe, fo sē to his wife. Gif he ðonne bearn cārþrie gestriene, ðonne cenne he þæt cām gefarenan brōðer þe hie ār ahte. Gif he ðonne cæt wif wille forsacan, ðonne hrāce hio him on cæt neþ foran, ƿnd his mēgas hiene anscōgen cōðre fet, þæt mon mæge siððan hātan his tūn cæs anscōdan tūn. C. P. 42.

32. 42. Min sweord itt flāsc. C. P. 378.

### 1 SAMUEL.

2. 9. Dryhten gehilt his haligra fēt, ƿnd þā unrihtwisan siccettað on cām cistrum. C. P. 64.

2. 29. Ðū weorðast ðme suna mā ðonne mē. C. P. 122.

4. 17, 18. See C. P. 122.

9. 21. See C. P. 34.

10. 22. See C. P. 34.

15. 17. Ðā cū cēs selfum cūhtest unwenlic, cā ic cēs gesette eallum Israhelum to heafde. C. P. 112; cf. C. P. 34.

16. 23. Ðonne him se wieðerwearda gäst on becōm, ðonne gefeng Dauid his hearpan, ƿnd gestilde his wōðcraða mid cām gligge. C. P. 182.

¶ Forðām ðonne se unclāna gäst becōm on Saul, Dauid ðonne mid his sange gemetgode cā wōðcraða Saules. C. P. 184.

25. 5-7, 9, 10. Quando habitaverint fratres simul, et unus ex eis absque liberis mortuus fuerit, . . .

accipiet eam frater eius, . . . et primogenitum ex ea filium nomine illius appellabit. . . . Sin autem noluerit accipere uxorem fratris sui, . . . mulier . . . tollet calceamentum de pede eius, spuetque in faciem illius. . . . Et vocabitur nomen illius in Israel, Domus discalceati (*Greg.* Hinc Moyses ait, ut uxorem fratris sine filii defuncti superstes frater accipiat, atque ad nomen fratris filios gignat; quam si accipere forte renuerit, huic in faciem mulier exspuat, unumque ei pedem propinquus discalciet, eiusque habitaculum domum discalceati vocet).

32. 42. Gladius meus devorabit (*Greg.* manducabit) carnes.

### 1 SAMUEL.

2. 9. Pedes sanctorum suorum servabit, et impii in tenebris conticescent. . . .

2. 29. . . . Magis honorasti filios tuos (*Greg.* Honorasti filios tuos magis) quam me. . . .

15. 17. . . . Nonne cum parvulus esses (*Greg.* esses parvulus) in oculis tuis, caput in tribus Israel factus es (*Greg.* caput te constitui in tribus Israel)?

16. 23. Igitur quandocumque spiritus Domini malus arripiebat Saul,

24. 4-8. Hit gelömp æt sumum cirre ðæt he wæs gehýd on anum eorðscræfe mid his monnum. Þa Saul hiene wolde sēcean uppe on ðām munte, ða for he forð bte ðām scræfe ðe he oninnan wæs, ond he his ðær nō ne wēnde. Ða gewearð hiene ðæt he gecierde inn tō ðām scræfe, ond wolde him ðær gān tō feltūne. Ða wæs ðærinne se ilca Daudid mid his monnum, þe lange ær his ehtnesse earfoðlice ðolode. Ða clipodon his ðegnas him tō, ond hiene bædon, ond geornlice lærdon ðæt he hiene ofslōge. Ac he him sōna ondwyrde, ond him swiðe stiernlice stierde, ond cwæð ðæt hit nō gedafenlic nære ðæt he slōgen Gode gehālgodne kyning; ond aras ðeah up, ond bestæl hiene tō him, ond forcearf his mēntles ænne læppan tō tæcne ðæt he his geweald ahte. C. P. 196.

¶ Daudid cearf swiðe dregellice swiðe lýtelne læppan of Saules mēntelle. C. P. 198.

¶ Forðon hit is awriten ðætte Daudid, ða he ðone læppan forcorfedne hæfde, ðæt he slōge on his heortan, ond swiðe swiðlice hrēowsode ðæt he him æfre swā ungerisenlice geðenian sceolde, ðeah his ðegnas hiene lærdon ðæt he hiene mid his sweorde slōge. C. P. 198.

¶ Se ilca Daudid þe forbær þæt he ðone kyning ne yflode þe hine on swā heardum wræce gebrōhte, ond of his earda adræfde, þa he his wel geweald ahte on ðām scræfe, he genam his loðan ænne læppan tō tæcne þæt he his gewald ahte. C. P. 36.

David tollebat citharam, et percutiebat manu sua, et refocillabatur Saul, et leuius habebat. . . . (*Greg. sum.* . . . quod cum Saulem spiritus adversus invaderet, apprehensa David cithara, eius vesaniā sedabat; *Ib.* Cum ergo Saul ab immundo spiritu arripitur, David canente eius vesania temperatur).

24. 4-8. . . . Eratque ibi spelunca, quam ingressus est Saul ut purgaret ventrem; porro David et viri eius in interiore parte speluncae latebant. Et dixerunt servi David ad eum: Ecce dies de qua locutus est Dominus ad

te: Ego tradam tibi inimicum tuum, ut facias ei sicut placuerit in oculis tuis. Surrexit ergo David, et praecidit oram chlamydis Saul silenter. Post haec percussit cor suum David, eo quod abscidisset oram chlamydis Saul. Dixitque ad viros suos: Propitius sit mihi Dominus, ne faciam hanc rem domino meo, christo Domini, ut mittam manum meam in eum, quia christus Domini est. Et confregit David viros suos sermonibus, et non permisit eos ut consurgerent in Saul. . . . (*Greg.* Saul quippe persecutor, cum ad purgandum ventrem speluncam

24. 18. *See* C. P. 393.

25. 37. *See* C. P. 294.

## 2 SAMUEL.

2. 22, 23. Hit is awriten ðæt Abner cwæde tō Assaele: Gecier læ, and geswic, ne folga mē, ðæt ic ðe ne ðyrfe (dyrrē H.) ofstingan. Hē forhogde ðæt hē hit gehierde, and nolde hiene forlætan; ða ðyde Abner hiene mid hindewearde sceafte on ðæt smælðearme, ðæt hē wæs deað. C. P. 294.

7. 17. Ðin ðeow hæfð nū funden his wisdōm, ðæt is ðæt hē hiene gebidde tō ðæ. C. P. 272.

11. 2 ff. *See* C. P. 34, 36.

11. 17. *See* C. P. 393.

12. 1 ff. *See* C. P. 144, 184.

## 1 KINGS.

6. 7. Hit is gecweden ðætte þā stānas on ðām mæran temple Salomonnes wæron ær swā wel gefegede, and swā emne genidene and geameðde, ær hie mōn tō ðām stode brōhte þe hie on standan sceoldon, ðætte hie mōn eft siððan on ðære halgan stōwe swā tōsōmne gesette ðæt ðær nān mōn ne gehierde ne æhxe hlēm nē bitles swæg. C. P. 252.

7. 23. *See* 2 Chron. 4. 2, 4, 6.

11. 4. *See* C. P. 393.

fuiisset ingressus, illic cum viris suis David inerat, qui iam tam longo tempore persecutionis eius mala tolerabat. Cumque eum viri sui ad feriendum Saul accenderent, fregit eos responsionibus, quia manum mittere in christum Domini non deberet. Qui tamen occulte surrexit, et oram chlamydis eius abscidit. . . . Post hæc David percussit cor suum, eo quod abscidisset oram chlamydis Saul).

## 2 SAMUEL.

2. 22, 23. . . . Locutus est Abner ad Assael (*Greg.* Asael, dicens): Recede, noli me sequi (*Greg.* persequi), ne compellar confodere te in terram . . . Qui audire

contempsit, et noluit declinare; percussit ergo eum Abner aversa hasta in inguine, et transfodit (*Greg. ins.* eum), et mortuus est. . . .

7. 27. . . . Invenit servus tuus cor suum ut oraret te. . . .

## 1 KINGS.

6. 7. Domus autem cum aedificaretur, de lapidibus dolatis atque perfectis aedificata est; et malleus, et securis, et omne ferramentum non sunt audita in domo cum aedificaretur (*Greg. sum.* Hinc est enim quod lapides extratunsi sunt, ut in constructione templi Domini absque mallei sonitu ponerentur).

## 2 KINGS.

20. 13. . . . þā hē lǣdde þā ǣlðeodgan ærendracan on his mǣðmhus,  
 ƿnd him gefewde his goldhord. C. P. 38.
21. See C. P. 38.
25. 10. Kōka aldormōn tōwearp ðā burg æt Hierusalem. C. P. 310.  
 || Ðæra kōka ealdormōn tōwierpð ðā weallas Hierusa-  
 lem. C. P. 310.

## 2 CHRONICLES.

4. 2, 4, 6. Beforan ðām temple stōd æren cēac onuppan twelf  
 ærenum oxum, ðætte þā mēn, þe intō ðām temple gān woldon,  
 meahhton hiera hōnda ðwēan on þām mēre. Se cēac [sac] wæs  
 suā micel ðæt hē oferhelede ðā oxan ealle, butan þā heafdu  
 totodun ut. C. P. 104.
19. 2, 3. Ðu fultumodest ðām ārleasum, ƿnd ðu gemengdest  
 ðinne frēondscipe wið ðone ðe hatode God, ƿnd mid ðām ðu  
 geearnode Godes irre, ðær ðā gōdan weorc ær nāren on ðe  
 mætte; ðæt wæs ðæt ðu adydest ðā bearwas of Iudea  
 lōnde. C. P. 354.

## JOB.

10. 15. Gif ic ryhtwis wæs, ne ahōf ic mē nā forðy, ƿnd ðeah  
 ic eom gefylled mid broce ƿnd mid iermðum. C. P. 252.
38. 36. Hwā sealde kokke wīsdōm? C. P. 459.

## 2 KINGS.

20. 13. . . . Ostendit eis domum, . . .  
 et omnia quae habere poterat in  
 thesauris suis.
25. 10. Et muros Ierusalem in cir-  
 cuitu destruxit omnis exercitus  
 Chaldaeorum (*Greg. sec. LXX.* Princeps cocorum destruxit muros  
 Ierusalem; *ib.* Cocorum igitur  
 princeps muros Ierusalem de-  
 jecit), qui erat cum principe  
 militum.

## 2 CHRONICLES.

4. 2, 4, 6. Mare etiam fusile. . . Et  
 ipsum mare super duodecim boves  
 impositum erat . . . ; posteriora  
 autem boum erant intrinsecus  
 sub mari. . . In mari sacerdotes

lavabantur (*Greg. sum.* Unde et  
 ante fores templi ad ablundas  
 ingredientium manus mare aene-  
 um, id est luterem, duodecim  
 boves portant; qui quidem facie  
 exterius eminent, sed ex poste-  
 rioribus latent).

19. 2, 3. . . . Impio praebeas auxilium,  
 et his qui oderunt Dominum ami-  
 citia iungeris, et idcirco iram  
 quidem Domini merebaris; sed  
 bona opera inventa sunt in te,  
 eo quod abstuleris lucos de terra  
 Iuda. . . .

## JOB.

10. 15. . . . Si iustus (*Greg. ins.*  
 fuero), non levabo caput, satura-  
 tus afflictione et miseria.
38. 36. . . . Quis dedit gallo intelli-  
 gentiam?



41. 16 (Vulg. 7). *Ælces fisses sciell bið to oðerre gefeged, ðæt ðær ne mæg nān sōm ut betweox.* C. P. 360.  
 41. 23 (Vulg. 14). *His flā[s]ces lima clifað ælc on oðrum.* C. P. 360.  
 41. 34 (Vulg. 25). . . . *ðæt hē gesto ælce ofermetto, sē is kyning ofer eall ðā bearn oferhyde.* C. P. 110.  
 || . . . *ðæt hē sīe kyning ofer ealle ðā oferhygdan bearn.*  
 C. P. 300.

PSALMS<sup>1</sup>.

1. 1. . . . *ðæt hē nō ne sāte on ðām wōlberendan setle.* C. P. 435.  
 23. 4. *Ðin gierd qnd ðin stæf mē āfrefredan.* C. P. 124.  
 30. 6. *Ic wēnde on mīnum wlencum qnd on mīnum forwanan, ðā ic was full āgðer ge welona ge gōdra weorca, ðæt ðæs nāfre ne wurde nān ende.* C. P. 465.  
 30. 7. *Dryhten, ðu āhwyrðes ðimne qndwlitan frōm mē, ðā wearð ic gedrefed.* C. P. 465.  
 32. 5. *Ic wille secgan on gēan mē selfne mīn unryht, Dryhten, forðām ðu forgese ðā arleasnesse mīnre heortan.* C. P. 419.  
 34. 19. *Swiðe manigfealde sint ryhtwisra mōnna earfeðu.* C. P. 252.  
 38. 6. *Ic eom gebigged, qnd āghwōnon ic eom gehiened.* C. P. 66.  
 40. 9, 10. *Dryhten, ðu wāst ðæt ic ne wirne mīne welora, qnd ðīne ryhtwisnesse ic ne digle on mīnre heortan; ðīne hālo qnd ðīne ryhtwisnesse ic sēcge.* C. P. 380.

41. 7. *Una uni coniungitur, et ne spiraculum quidem incedit pereas.*  
 41. 14. *Membra carniū eius cohaerentia sibi. . .*  
 41. 25. *Omne sublime videt; (Greg. ins. et) ipse est rex super uniuersos filios superbiae.*  
 32. 5. . . . *Dixi: Confitebor (Greg. pronuntiabo) aduersum me iniustitiam meam (Greg. iniustitias meas) Domino; et tu remisisti impietatem peccati (Greg. cordis) mei.*  
 34. 19. *Multae tribulationes iustorum. . .*

## PSALMS.

1. 1. . . . *In cathedra pestilentiae non sedit.*  
 23. 4. . . . *Virga tua et baculus tuus, ipsa me consolata sunt.*  
 30. 6. *Ego autem dixi in abundantia mea: Non movebor in aeternum.*  
 30. 7. . . . *Avertisti faciem tuam a me, et factus sum conturbatus.*  
 38. 6. . . . *Curvatus sum usque in finem (Greg. sec. LXX. Incurvatus sum, et humiliatus sum usque-  
 quaque). . .*  
 40. 9, 10. . . . *Ecce labia mea non prohibebo; Domine, tu scisti (Greg. cognovisti). Iustitiam tuam non abscondi in corde meo; veritatem tuam et salutare tuum dixi. . .*

<sup>1</sup> The Psalms are quoted according to the numbering of the English versions, which differs, as is well known, from that of the Vulgate and that employed by Gregory and Alfred.

40. 12. Mīn mōd ƿnd mīn wīsdōm mē forlēt. C. P. 272.  
 49. 7, 8. Hē ne sealde Gode nānne mēdsceat for his sāule, ne nānne geƿingsceat wīð his miltse. C. P. 332.  
 51. 3. Mīne misdæda bioð simle beforan mē. C. P. 413.  
 51. 9. Āhwyrf, Dryhten, ðīn sagan frōm mīnum synnum. C. P. 413.  
 51. 17. Ðā gedrefedan heortan ƿnd ðā gesaðmēddan, ne forsihð hī nāfre Dryhten. C. P. 425.  
 54. 3. Flōdodige arison wīð mē, ƿnd wunnon wīð mē, (ƿnd H.) swīðe strynges wæron ðā þe mīn ehton. C. P. 374.  
 55. 15. Hī sculon gān libbende on helle. C. P. 429.  
 60. 5. Gehæle mē ðīn sīo swīðre. C. P. 329.  
 69. 23. Sīn hira sagan aðstrode þæt hī ne geston, ƿnd hira hrycg simle gebigged. C. P. 22.  
 73. 18. Ðu hīe geniðrades, ðā hī hī selfe upāhofon. C. P. 391.  
 75. 4. Ic cwæð tō ðām u(n)ryhtwīsum : Ne dō ge unryhtwīslīce ; ƿnd cwæð tō ðām ðe ðær syngedon : Ne hæ[b]be [gē] tō up eowre hornas. C. P. 425.  
 78. 34. Ðonne God hīe slōg, ðonne sohton hīe hīene. C. P. 250.  
 78. 61. Dryhten geðafode ðæt hīora mægen ƿnd hīora cræft wære gehæft, ƿnd hīora wīlde wære on hira feonda hōnda. C. P. 465.  
 80. 5. God ūs drencete swīðe gemetlice mid tēarum. C. P. 413.  
 95. 2. Wuton cuman ær his dōme andettende. C. P. 415.

40. 12. ... Cor meum dereliquit me. dextera tua. ...  
 49. 7, 8. ... Non dabit Deo placationem suam, et (Greg. nec) pretium redemptionis animae suae. 69. 23. Obscurentur oculi eorum ne videant, et dorsum eorum (Greg. illorum) semper incurva.  
 51. 3. ... Peccatum (Greg. sec. Ital. delictum) meum contra (Greg. coram) me est semper. 73. 18. ... Deiecisti eos dum alleuarentur.  
 51. 9. Averte faciem tuam (Greg. oculos tuos) a peccatis meis. ... 75. 4. Dixi iniquis: Nolite inique agere; et delinquentibus: Nolite exaltare cornu.  
 51. 17. ... Cor contritum et humiliatum, Deus, non despicies (Greg. spernit). 78. 34. Cum occideret eos, quaerebant (Greg. tunc requirebant) eum. ...  
 54. 3. Quoniam alieni insurrexerunt aduersum (Greg. in) me, et fortes quaesierunt animam meam. ... 78. 61. Et tradidit in captiuitatem uirtutem eorum, et pulchritudinem eorum in manus inimici.  
 55. 15. ... Descendant in infernum uiuentes. ... 80. 5. ... Potum dabis (Greg. dedit) nobis in lacrymis in mensura.  
 60. 5. Salvum (Greg. ins. me) fac 95. 2. Praeoccupemus (Greg. Praeueniamus) faciem eius (Greg. Domini) in confessione. ...

105. 44, 45. Hæ him sealde ricu oðerra kynrena, ond manigra folca gestræones hie wteoldon, to ðon ðæt hæ his ryhtwisnesse gehæolden, ond his æ sohten. C. P. 391.
108. 6. Gehæle mæ ðin sto swiðre. C. P. 388.
112. 9. Se toðælð his gōd, ond sþlð ðearfum; his ryhtwisnes wunað on æcnesse. C. P. 334, 336.
113. 6. . . . ðætte Dryhten lōcige to ðæm eaðmōdan. C. P. 298.
119. 97. Lōca, Dryhten, hu swiðe ic lufige ðine æ; ealne dæg ðæt bið mīn smæaug. C. P. 168.
119. 106. Ic swōr, swā-swā ic getiohhod hæfde, ðæt ic wolde gehealdan ðine dōmas ond ðine ryhtwisnesse, Dryhten. C. P. 465.
119. 107. Ic eom gehened æghwōnane ond on æghwām, Dryhten; ac gecwuca mæ æfter ðinum wordum, Dryhten. C. P. 465.
120. 6, 7 (Vulg. 7). Ic lufode ða þe sibbe hatedon; ond ðonne ic him cīdde, ðonne oncūðon hie mæ butan seylde. C. P. 354.
129. 3. Ða synnfullan bytledon uppe on mīnum hrycge. C. P. 152.
132. 9. Sīn ðine sācerdas gegirede mid ryhtwisnesse. C. P. 92.
138. 6. . . . ðætte Dryhten lōcige to ðæm eaðmōdan. Dryhten ongitt swiðe feorran ða hēahmōdnesse. C. P. 298, 300.
139. 17. Dryhten, surðe surðe sint geweorðode mid mæ ðine frīend, ond swiðe is gestrangod hiera ealdordōm. C. P. 84.
139. 21, 22. Hu ne hatige ic ða ealle, Dryhten, ða þe ðe hatigað? ond for ðinum feondum ic aswand on mīnum mōde, ond mid fulryhte hēte ic hæ (hie H.) hatode, forðæm hie wæron eac mīne frīend? C. P. 352.
105. 44, 45. . . . Dedit illis (*Greg. eis*) regiones gentium, et labores popu- cundum verbum tuum.
120. 7. Cum his qui oderunt pacem eram pacificus; cum loquebar illis, impugnabant me gratis.
108. 6. Salvum (*Greg. ins. me*) fac dextera tua. . . .
129. 3. Supra dorsum meum fabricaverunt peccatores. . . .
112. 9. Dispersit, dedit pauperibus; iustitia eius manet in saeculum saeculi (*Greg. in aeternum*). . . .
132. 9. Sacerdotes tui induantur iustitiam. . . .
113. 6. Et humilia respicit. . . .
138. 6. . . . (*Greg. ins. Deus*) humilia respicit, et alta a longe cognoscit.
119. 97. Quomodo dilexi legem tuam, Domine! tota die meditatio mea est.
139. 17. Mihi autem nimis honorificati sunt amici tui; nimis confortatus est principatus eorum.
119. 106. Iuravi, et statui custodire iudicia iustitiae tuae.
139. 21, 22. Nonne qui oderunt te, Domine (*Greg. te oderunt, Deus*), oderam (*Greg. ins. illos*), et super inimicos tuos tabescebam? Per-

140. 9. Ðæt geswinc hiera ægenra welora hie geðryscð (geðrycð H.). C. P. 239.
140. 11. Se oferspræca wer, ne wierð hæ næfre geryht ne gelæred on ðisse worlde. C. P. 276.
141. 3. Gesæte, Dryhten, hierde minum munde, and ða duru gestæð-ðignesse. C. P. 274.
150. 4. Lofað God mid tympanan, and on choro. C. P. 346.

## PROVERBS.

1. 24-26. Ic eow clipode ær to me, ac ge me noldon set cuman; ic ræhte mine hond to eow, nolde sower nan to lōcian; ac ge forsaƿon eall min geðeaht, and leston eow to gremeliste, ðonne ic eow cride: hwæt sceal ic ðonne buton hliehhan ðæs, ðonne ge to lore (lose H.) weorðað, and habban me ðæt to gamene, ðonne eow ðæt yfel on becymð ðæt ge eow ær ondrædon? C. P. 246, 248.
1. 28. ðonne hie to me clipiað, ðonne nulle ic hie gehieran; on uhton hie arisað, and me sœceað, ac hie me ne findað. C. P. 248.
1. 31. Hie etað ðone wæsðm hiera ægnes weges, ðæt is ðonne, ðonne hie beoð gefyllede mid hiera ægnum geðeahte. C. P. 306.
1. 32. Giongra monna dolscipe hi ofsliahð, and dysigra monna orsorgness hi forðeð. C. P. 387.
3. 16. . . . ðætte on his swiðran handa wære lang lif, and on his winestran wære wela and wyrðmynt. C. P. 389.
3. 28. . . . ðæt mon ne scyle cweðan to his frind: Gæ, and cum to-

fecto odio oderam illos, et (*Greg. om.* et) inimici facti sunt mihi.

140. 9. . . . Labor laborum ipsorum operiet eos.
140. 11. Vir linguosus non dirigetur in terra (*Greg. super terram*). . . .
141. 3. Pone, Domine, custodiam ori meo, et ostium circumstantiae labiis meis.
150. 4. Laudate eum in tympano, et choro. . . .

pationes meas neglexistis: ego quoque in interitu vestro ridebo, et subsannabo cum vobis id (*Greg. om. id*) quod timebatis adveniret.

1. 28. Tunc invocabunt me, et non exaudiam; mane consurgent, et non invenient me.
1. 31. Comedent igitur (*Greg. om. igitur*) fructus viae suae, suisque consiliis saturabuntur.
1. 32. Aversio parvulorum interficiet eos, et prosperitas stultorum perdet illos.

## PROVERBS.

1. 24-26. . . . Vocavi, et renuistis; extendi manum meam, et non fuit qui aspiceret; despexistis omne consilium meum, et incre-
3. 16. Longitudo dierum in dextera eius, et in sinistra (*Greg. in sinistra vero*) illius divitiae et gloria.
3. 28. Ne dicas amico tuo: Vade, et

morgen, ðonne sælle ic ðe hwæthwugu, gif hē hit him ðonne sellan mæge. C. P. 322, 324.

3. 32. . . . ðæt hē hæbbe his geðeaht and his sundorspræce mid ðæm bilwitum and mid ðæm anfealdum. C. P. 242.

4. 25. Læt simle gān ðin eagan beforan ðinum fōtum. C. P. 286.

5. 1, 2. Sunu min, ongiot minne wiſdōm and minne wærſcipe, and beheald ðin eagan and ðinne earan tō ðæm, ðætte ðu mæge ðin geðoht gehealdan. C. P. 272.

5. 9-11. Ne læt ðu tō elðiodegum ðinne weorðſcipe, nē on ðæs wælhrōowan hand ðin gear, ðylæs frēmdre mēn weorðen gefylled of ðinum geſwince, and ðin mægen ſie on oðres mōnnes gewēaldum, and ðu ðonne ſārgige forðæm on lāst, ðonne ðin lichōma biſ tō lore gedōn, and ðin flāsc gebroſnod. C. P. 248.

|| . . . ðæt mōn ne sælle his weorðſcipe frēmdum mēnn. C. P. 248.

|| . . . ðæt frēmdre ne ſceoldon biſn gefylde tres mægenes, and tere geſwinc ne ſceolde biſn on oðres mōnnes onwāldre.

C. P. 250.

|| . . . ðæt hē ſārgige ſet nihtan, ðonne his lichōma and his flāsc ſie gebroſnod. C. P. 250.

5. 15-17. Drinc ðæt wæter of ðinum agnum mēre, and ðætte of ðinum agnum pytte aflōwe, and læt ðine willas irnan wīde, and tōdæl hie; lād hie giōnd ðin land, and gegierwe ðæt hie irnen bi hēreſtrætum; and hafa hie ðeah ðe anum, ðylæs elðiōdige hie ne dālen wið ðe. C. P. 372.

|| Læt forð ðine wyllas, and tōdæl ðin wætru æfter hēreſtrætum. C. P. 372.

|| ðeah ðu ðin wætru tōdāle, hafa hie ðeah ðe ſelf, and ne ſele elðiōdegum hiora nōwuht. C. P. 372.

|| . . . ðæt mōn ſcolde his wætru tōdālan, and ðeah him ſelf eall habban. C. P. 374.

revertere, (*Greg. ins. et*) cras dabo tibi, cum statim possis dare.

3. 32. . . . Cum simplicibus sermoninatio eius.

4. 25. . . . Palpebrae tuae praecedant gressus tuos.

5. 1, 2. Fili mi, attende ad (*Greg. om. ad*) sapientiam meam, et prudentiae meae inclina aurem tuam, ut custodias cogitationes. . . .

5. 9-11. Ne des alienis honorem

tuum, et annos tuos crudeli, ne forte impleantur extranei viribus tuis, et labores tui sint in domo aliena, et gemas in novissimis, quando consumpseris carnes tuas (*Greg. om. tuas*) et corpus tuum. . . .

5. 15-17. Bibe aquam de cisterna tua, et fluenta putei tui; deriventur fontes tui foras, et in plateis aquas tuas (*Greg. om. tuas*)

6. 1, 2. Sunu mīn, gif ðu hwæt gehātest for ðinne frēond, ðonne hafast ðu oðrum mēn (*om. oðrum mēn H.*) ðin wēd geseald, qnd ðu bist ðonne gebunden mid ðām wordum ðines āgnes mūðes, qnd gehæft mid ðinre āgenre sprāce. C. P. 192.
6. 3, 4. Dō, mīn sunu, swā ic ðe lāre; āltes ðe selfne, forðon ðu eart on borg gegān (*begān H.*) ðinum frīend. Ac iern nū qnd onette, āwēce hiene; ne geðafa ðu ðinum eāgum ðæt hie slāpige, nē ne hnappigen ðine brāwas. C. P. 192.
- || Ne slāpige nō ðin eāgan (*eage H.*), nē ne hnappigen ðine brāwas. C. P. 192.
6. 6. Ðu slāwa, gā ðe tō æmethylle, qnd gīem hū hie dōð, qnd leorna ðær wīsdōm. C. P. 190, 192.
6. 12-14. Āworpen mōn bið ā unnyt, qnd gāð mid wō mūðe, qnd bieneð mid ðām eāgum, qnd trit mid ðām fet, qnd spricð mid ðām fingre, qnd on wōre heortan bið yfel dōnde, qnd on ælce tid sāweð wrōhte. C. P. 356.
10. 9. . . . ðætte sē libbe getreowlice sē þe bilwitlice libbe. C. P. 242.
10. 19. Ne bið nāfre sto ofersprāc būton synne. C. P. 278.
11. 25. Ðæs mōnnes sāul þe wel spricð, hīo bið āmæst; qnd swā-hwā-swā oðerne ðrēncð (*drēncð H.*), hē wirð self oferdruncen. C. P. 380.
11. 26. Sē þe his hwāte hýt, hiene wiergð ðæt folc. C. P. 376.
14. 30. . . . ðætte ðis flāsclice lif ste æfst, qnd hē ste ðære flāsclican heortan hālo, qnd ðeah ðā bān for him forrotigen<sup>1</sup>. C. P. 234.

divide; habeto eas solus, nec sint  
alieni participes tui.

6. 1, 2. Fili mi, si spoponderis pro amico tuo, defixisti apud extraneum manum tuam, (*Greg. ins. et*) illaqueatus es verbis oris tui, et captus propriis sermonibus.
6. 3, 4. Fac ergo quod dico, fili mi, et temetipsum libera; quia incidisti in manum proximi tui. Dis-curre, festina, suscita amicum tuum; ne dederis somnum oculis tuis, nec dormitent palpebrae tuae.
6. 6. Vade ad fornicam, o piger, et considera vias eius, et disce sapientiam.

6. 12-14. Homo apostata, vir inutilis, graditur ore perverso, annuit oculis, terit pede, digito loquitur, pravo corde machinatur malum, et omni tempore iurgia seminat.

10. 9. Qui ambulat simpliciter, ambulat confidenter. . . .

10. 19. In multiloquio non deerit peccatum. . . .

11. 25. Anima quae benedicit impinguabitur; et qui inebriat, ipse quoque inebriabitur.

11. 26. Qui abscondit frumenta, maledicetur in populia. . . .

14. 30. Vita carniū, sanitas cordis; putredo ossium, invidia.

<sup>1</sup> A curious mistranslation.

- || . . . ðætte ðæt flæsclice lif sie ðære heortan hǣlo. C. P. 234.
- || Ðæt is swiðe ryhte gecweden bi ðām hānum, ðæt hie forrot-igen for ðām æfsta. C. P. 234.
15. 7. Dysigra mōnna mōd bið surðe unemn qnd surðe ungelic. C. P. 306.
15. 33. Sio sādmodnes iernð beforan ðām gilpe, qnd hio cymð ær ær ða weorðmyndu. C. P. 298.
16. 5. . . . ðætte God onscūnige ælcne ofermōdne mōn. C. P. 370.
16. 18. Ær ðæs mōnnes hryre bið ðæt mōd upahafen. C. P. 298.
16. 32. Bētra bið se geðyldega wer ðonne se strōnga qnd se kēna; qnd strōngra bið sē qnd crīstra þe his āgen mōd oferecymð qnd gewilt, ðonne sē þe fæste burg ābrycð. C. P. 218.
17. 14. . . . ðætte sē, sē þe ðæt wæter utforlēta, wære fruma ðære tōwesnesse. C. P. 278.
18. 4. . . . ðætte swiðe deop pōl wære gewēred on ðæs wisan mōnnes mōde. C. P. 278.
18. 9. Se ðe his willum for his slāwðe forlætt his gōdan weorc, hē bið gelicost ðām mēn ðe his tōwirpð. C. P. 445.
19. 11. Æghwelces lārsowes lār wihst<sup>1</sup> ðurh his geðylde. C. P. 216.
19. 15. Sio slāwð grett slāp on ðone mōnnan. . . . Ðæt ungeorn-fulle mōd qnd ðæt tōslōpene hyngreð. C. P. 282.
20. 4. For cile nyle se slāwa ērian on wintra; ac hē wile biddan on sumera, qnd him mōn nyle ðonne sellan. C. P. 284.
- || Se slāwa nylle ērian for ciele. C. P. 284.
- || Se slāwa for ðām ēge ðæs ciles nylle ērian. C. P. 284.
- || Is . . . gecweden ðæt hē eft bedecige on sumera, qnd him mōn ðonne nōht ne sēlle. C. P. 284.
15. 7. . . . Cor stultorum dissimile erit.
15. 33. . . . Gloriam præcedit humilitas.
16. 5. Abominatio Domino (Greg. Domini) est omnis arrogans. . . .
16. 18. . . . Ante ruinam exaltatur spiritus.
16. 32. Melior est patiens viro forti; et qui dominatur animo suo, expugnatore urbium.
17. 14. Qui dimittit aquam, caput est iurgiorum. . . .
18. 4. Aqua profunda verba ex ore viri. . . .
18. 9. Qui mollis et dissolutus est in opere suo, frater est sua opera dissipantis.
19. 11. Doctrina viri per patientiam noscitur. . . .
19. 15. Pigredo immittit soporem, et anima dissoluta esuriet.
20. 4. Propter frigus piger arare noluit; mendicabit ergo aestate, et non dabitur illi (Greg. ei).

<sup>1</sup> 'Noscitur' has been misread as 'nascitur.'

20. 21. Ðæt ierfe ðæt ge ærest æfter higiað, æt sriðestan hit bið  
bedæled ælcere blædsunge. C. P. 330.
20. 27. Ðæs monnes lif bið Godes leohtfæt; ðæt Godes leoht-  
fæt geondsæcð ond geondliht ealle ða dregelnesse ðære  
wambe. C. P. 258.
20. 30. . . . ðætte sio wund wolde hāligeān, æfterðæmpe hio  
wyrsmde. C. P. 256, 258.  
|| Donne aflæwð ðæt sār of ðære wunde mid ðy wormse.  
C. P. 258.  
|| . . . ðætte ðæt ilce hio bi ðæm wundum þe bioð oninnan ðære  
wombe. C. P. 258.  
|| Ðæt worsm ðonne ðara wunda. . . . C. P. 258.  
|| Ðæt sār innan ðære wombe. . . . C. P. 258.
21. 25. Ælc idel mon lifað æfter his agnum dōme. C. P. 283.
21. 26. Se þe ryhtwis bið, he bið a sellende, ond nō ne blinð.  
C. P. 336.
21. 27. Ārlāsara offrung bið awierged, forðæm hio (hie H.) bioð  
brōhte of unryhtum gestrēonum, ond of mādædum. C. P. 342.
23. 34. . . . ðæt hit wære swelce se stiora slæpe on midre sæ, ond  
forlure ðæt stiorrōður. C. P. 431.
23. 35. Hi mē wundedon, ond ic hit ne gefrēdde; hi mē drōgon,  
ond ic hit nyste; ond sōna swā ic anwōc, swā wilnode ic eft  
wīnes. C. P. 431.
25. 28. . . . ðætte se mon, se þe ne mæg his tungan gehealdan,  
sio gelicost openre byrg, ðære þe mid nāne wealle ne bið  
ymbworht. C. P. 276.

20. 21. Haereditas, ad quam festi- 21. 27. Hostiae impiorum abomina-  
natur in principio, in novissimo biles, quia (*Greg.* quae) offeruntur  
benedictione carebit. ex scelere.
20. 27. Lucerna Domini spiraculum 23. 34. Et eris sicut (*Greg.* quasi)  
hominis, quae investigat omnia dormiens in medio mari, et quasi  
secreta ventris. sopitus gubernator, amisso clavo.
20. 30. Livor vulneris absterget 23. 35. . . . Verberaverunt me, sed  
(*Greg.* abstergit) mala, et plagae non dolui; traxerunt me, et ego  
in secretioribus ventris. non sensi; quando evigilabo, et  
rursus (*Greg.* rursum) vina re-  
periam?
21. 25. Desideria occidunt pigrum 25. 28. Sicut urbs patens et absque  
(*Greg.* In desideriiis est omnis murorum ambitu, ita vir qui non  
otiosus). . . . potest in loquendo cohibere spiri-  
tuum suum.
21. 26. . . . Qui autem (*Greg.* om.  
autem) iustus est, tribuet, et non  
cessabit.



26. 10. Sē gemetgað ierre, sē þe ðone dysegan hāt geswugian. C. P. 278.
27. 22. Ðeah mon [ðu] portige ðone dysegan on pilan, swā mon corn deð mid pilstafe, ne meahððu (meaht ðu H.) his dysig him from ađrfan. C. P. 264, 266.
28. 20. Sē þe æfter ðām higað ðæt hē eadig sē in (on H.) ðisse worlde, ne bið hē unsceaðfull. C. P. 330.
29. 11. Se dysega ungeðyldega, all his ingeðonc hē geypt; ac se wisa hit ieldcað, qnd bið timan. C. P. 220.
- || Ac se wisa hilt his sprāce, qnd bið timan. C. P. 220.

## ECCLESIASTES.

3. 7. . . . Ðætte hwilum sē sprāce tiid, hwilum swiggean. C. P. 274.
5. 10 (Vulg. 9). Ne wierð se gidsere nāfre full fros, qnd sē þe worldwelan lufað ungesceadwīlice, ne cymð him of ðām nān wāstm. C. P. 330.
7. 8 (Vulg. 9). . . . Ðæt bētra bio se geðyldega wer ðonne se gilpna. C. P. 216.
11. 4. Sē þe him ealneg wind ondræt, hē sēwð tō seldon; qnd sē þe him ælc wolen ondræt, ne rtpð sē nāfre. C. P. 24.
11. 9. Blrða, cniht, on ðnum gioguðhade. C. P. 385.

## SONG OF SOLOMON.

2. 6. Dryhtnes winestre hand is under minum hēafde, qnd his swiðre hand mē beclipð. C. P. 389.

- |                                                                                                                                          |                                                                                                                                                         |
|------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|
| 26. 10. . . . Qui imponit stulto silentium, iras mitigat.                                                                                | 5. 9. Avarus non implebitur ( <i>Greg.</i> impletur) pecunia; et qui amat divitias, fructum non capiet ( <i>Greg.</i> non capiet fructus) ex eis. . . . |
| 27. 22. Si contuderis stultum in pila quasi ptisanas feriente ( <i>Greg.</i> ferienti) desuper pilo, non auferetur ab eo stultitia eius. | 7. 9. . . . Melior est patiens arrogante.                                                                                                               |
| 28. 20. . . . Qui autem ( <i>Greg. om.</i> autem) festinat ditari, non erit innocens.                                                    | 11. 4. Qui observat ventum non seminat; et qui considerat nubes numquam metet.                                                                          |
| 29. 11. Totum spiritum suum profert stultus; sapiens ( <i>Greg. ins.</i> autem) differt, et reservat in posterum.                        | 11. 9. Laetare ergo ( <i>Greg. om.</i> ergo), iuvenis, in adolescentia tua. . . .                                                                       |

## SONG OF SOLOMON.

- |                                                 |                                                                     |
|-------------------------------------------------|---------------------------------------------------------------------|
| ECCLESIASTES.                                   | 2. 6. Laeva eius sub capite meo, et dextera illius amplexabitur me. |
| 3. 7. . . . Tempus tacendi, et tempus loquendi. |                                                                     |

3. 8. Hæbbe sower ælc his sweord be his ðeo for nihtlecum ege. C. P. 433.  
 7. 4. Ðin nosu is swelc, swelce se torr on Libano ðæm munte. C. P. 64.  
 || Ðin nosu is swelce se torr on Libano. C. P. 433.  
 8. 3. Dryhtnes winestre hand is under minum heafde, qnd his swiðre hand mē beclipð. C. P. 389.  
 8. 13. Hlyst hider, ðu þe eardast on frīondes ortgearde, qnd gedoo ðæt ic mæge gehieran ðine stemne. C. P. 380.

# ISAIAH.

1. 16. Āðweað Iow, ðæt ge sīn clāne. C. P. 421.  
 3. 9. Hī lārdon hira synna swā-swā Sodome dydon, qnd hī hī nānwuht ne hālon. C. P. 427.  
 5. 8. Wā sow þe gadriað hūs tō hūse, qnd spannað ðone æcer tō ðæm oðrum oð ðæs londes mearce, swelce ge āne willen gebūgean ealle ðas eorðan. C. P. 328.  
 6. 5. Wā mē ðæs ic swugode. C. P. 378.  
 6. 6, 7. See C. P. 48.  
 6. 8. Ic eom gearo, sende (send H.) mē. C. P. 48.  
 9. 13. Ðis folc nis nō gewend tō ðæm þe hīe swingð. C. P. 266.  
 14. 13, 14. Ic wille wyrcean mīn setl on norðdæle, qnd wille bēon gelīc ðæm Hiehstan. C. P. 110.  
 23. 4. Ðios sē cwið ðæt ðu ðīn scamige, Sidon. C. P. 409.

3. 8. . . . Uniuscuiusque ensis super femur suum propter timores nocturnos.  
 7. 4. . . . Nasus tuus sicut turris Libani (*Greg.* quae est in Libano). . . .  
 8. 3. Laeva eius sub capite meo, et dextera illius amplexabitur me.  
 8. 13. Quae habitas in hortis, amici auscultant; fac me audire vocem tuam.  
 5. 8. Vae qui coniungitis domum ad domum, et agrum agro copulatis usque ad terminum loci; numquid habitabitis vos soli (*Greg.* soli vos) in medio terrae?  
 6. 5. . . . Vae mihi quia tacui. . . .  
 6. 8. . . . Ecce ego, mitte me.  
 9. 13. . . . Populus non est reversus ad percutientem se.  
 14. 13, 14. . . . Sedebo in monte testamenti, in lateribus aquilonis, . . . similis ero Altissimo (*Greg.* Ponam sedem meam ad aquilonem, et ero similis Altissimo).

# ISAIAH.

1. 16. Lavamini, mundi estote. . . .  
 3. 9. . . . Peccatum suum quasi (*Greg.* sicut) Sodoma praedica-verunt, nec absconderunt. . . .  
 23. 4. Erubescet, Sidon: ait enim (*Greg. om. enim*) mare. . . .

30. 20, 21. Ðin ƿag[an] weorðað gestonde ðinne bebirodend, qnd ðin ƿaran gehirað under bæc. C. P. 405.
32. 17. . . . ðætte sio swigge wære ðære ryhtwisesse fultom qnd midwyrhta. C. P. 278.
34. 15. . . . ðæt ðær se iil hæfde se (his H.) holh. C. P. 240.
39. 4. See C. P. 38.
40. 9. Ðu þe wilt godspellian Sion, astig ofer hƿanne munt. C. P. 80.
43. 25, 26. Ðinra synna ne weorðe ic gemunende, ac gemun ðu hiora. C. P. 413.
48. 10. Ðe ic gecƿas on ðæm ofne þe ðu on wære asoden, ðæt wæs on ðinum iermðum. C. P. 180.
52. 11. Doð eow clæne, gē þe berað Godes fatu. C. P. 76.
54. 4. Ne ondræd ðu ða, forðæm ðu ne wyrðest gescænded. C. P. 180.
54. 4, 5. Ðære scame qnd ðære scande þe ðu on iuguðe worhtes, ic gedō ðæt ðu forgitst; qnd ðæs bismeres ðines wuduwanhādes ðu ne gemanst; forðæm ðæt is ðin Waldend þe ðe gēworhte. C. P. 206.
54. 11. Ðu earma, ðu þe art mid ðy storme qnd mid ðære yste onwƿend qnd oferworpen. C. P. 180.
56. 4, 5. Ðis cwið Dryhten: Ða afyrdan, ða ðe behealdað minne ræstedæg, qnd gecƿosað ðæt ic wille, qnd minne frēondscipe gehealðað<sup>1</sup>, ic him sēlle on minum huse, qnd binnan minum weallum, wic qnd bēteran noman ðonne oðrum minum sunum oððe dohtrum. C. P. 407.

30. 20, 21. . . . Et erunt oculi tui videntes praeceptorem tuum, et aures tuae audient verbum post tergum. . . .
32. 17. . . . Cultus iustitiae silentium. . . .
34. 15. Ibi habuit foveam ericius. . . .
40. 9. Super montem excelsum ascende, tu qui evangelizas Sion. . . .
43. 25, 26. . . . Et peccatorum tuorum non recordabor (*Greg.* memor non ero). Reduc me in memoriam (*Greg.* Tu autem memor esto). . . .
48. 10. . . . Elegi te in camino paupertatis.
52. 11. . . . Mundamini, qui fertis vasa Domini.

54. 4, 5. Noli timere, quia non confunderis. . . . Confusionis adolescentiae tuae oblivisceris, et opprobii viduitatis tuae non recordaberis amplius (*Greg. om.* amplius); quia dominabitur tui qui fecit te. . . .
54. 11. Paupercula, tempestate convulsa. . . .
56. 4, 5. . . . Haec dicit Dominus eunuchis: Qui custodierint sabata mea, et elegerint quae ego (*Greg. om.* ego) volui, et tenuerint foedus meum (*Greg.* foedus meum tenuerint), dabo eis in domo mea, et in muris meis, locum et nomen melius a filiis et filiabus. . . .

<sup>1</sup> For 'gehealdað.'

56. 10. Dumbes hundas ne magon beorcan. C. P. 88.  
 56. 11. Ða hirdas næfdon andgit. C. P. 26.  
 57. 11. Gē sindon leogende; næron gē nō mīn gemunende, nē gē  
 nō ne geðohton on ēowerre heortan ðæt ic swugode, sweles ic  
 hit ne gesāwe. C. P. 150.  
 58. 1. Cliopa, and ne blin; hæfe up ðīne stefne swā ðer (ðes H.)  
 bieme. C. P. 90.  
 58. 3. On ēower fæstendagum bið ongieten ēower willa. C. P. 314.  
 58. 4. Tō gemōtum, and to gecildum, and to iersunga, and to fýst-  
 gebēate, gē fæstað. C. P. 314.  
 58. 6, 7. Ne gecēas ic nō ðis fæsten, ac ðyllic fæsten ic gecēas:  
 Brec ðām hyngriendum ðinne hlāf, and ðone wīdfarendan and  
 ðone wādlan lād on ðīn hūs. C. P. 314.  
 58. 9. Nū ðu mē clipodest; nū ic eom hēr. C. P. 62.  
 61. 8. Ic eom Dryhten; ic lufige ryhte dōmas, and ic hatige þā lāc  
 þe bioð on wōh geseafodu. C. P. 342.  
 66. 2. Tō hwām lōcige ic būton tō ðām eaðmōdum, and tō ðām  
 stillum, and tō ðām þe him ondrædað mīn word? C. P. 298.

### JEREMIAH.

1. 6. Ēala, eala, eala, Dryhten, ic eom eniht; hwæt can ic  
 spreca? C. P. 48.
56. 10. . . . Canes muti, non valentes  
 latrare. . . .  
 56. 11. . . . Ipsi pastores ignorave-  
 runt intelligentiam. . . .  
 57. 11. . . . Mentita es, et mei non  
 es recordata, neque cogitasti in  
 corde tuo? quia ego tacens, et  
 quasi non videns. . . .  
 58. 1. Clama, ne cesses; quasi tuba  
 exalta vocem tuam. . . .  
 58. 3. . . . Ecce in die ieiunii vestri  
 invenitur voluntas vestra (*Greg.  
 sec. Ital.* In diebus ieiuniorum  
 vestrorum inveniuntur voluntates  
 vestrae). . . .  
 58. 4. Ecce ad lites et contentiones  
 ieiunatis, et percutitis pugno im-  
 pie (*Greg. sec. Ital.* In iudicia et  
 rixas ieiunatis, et percutitis pug-  
 nis). . . .  
 58. 6, 7. Nonne hoc est magis (*Greg.*
- Numquid tale est) ieiunium quod  
 elegi? . . . (*Greg. ins.* Sed) frange  
 esurienti panem tuum, et egenos  
 vagosque induc in domum  
 tuam. . . .  
 58. 9. . . . Clamabis, et dicet (*Greg.*  
 Adhuc loquente te dicam): Ecce  
 adsum. . . .  
 61. 8. . . . Ego Dominus diligens  
 iudicium, et odio habens rapinam  
 in holocausto. . . .  
 66. 2. . . . Ad quem autem (*Greg.  
 om. autem*) respiciam nisi ad  
 pauperulum, et contritum spiritu  
 (*Greg. sec. Ital.* nisi ad humilem  
 et quietum), et trementem ser-  
 mones meos?

### JEREMIAH.

1. 6. . . . A, a, a, Domine Deus, ecce  
 nescio loqui, quia puer ego sum.

1. 10. Ic hæbbe ðe nū tōdæg gesetne ofer rice qnd ofer ðioda, ðæt ðu hi tōlūce qnd tōweorpe qnd forspilde qnd tōstence, qnd getimbre qnd geplantige. C. P. 441.
2. 8. Hī hæfdon mīne æ, qnd hī mē ne gecnēwon. C. P. 28.
3. 1. Gif hwele wif forlæt hiere ceorl, qnd nimð hire oðerne, wēnestu rēce hē hire æfre mā, oððe mæg hīo æfre eft cuman to him swā clānu swā hīo ær wæs? Hwæt, ðu ðonne eart fo(r)-legen wið manigne copenere, qnd swā-ðeah ic cweðe: Gecier eft (t)ō mā, cwæð Dryhten. C. P. 405.
3. 3. Eower nebb sint swā scamleaze swā ðara wifa ðe bioð forelegissa. C. P. 206.  
     || Ðu hæfst forlegisse andwlitan, forðæm ðe nō ne sceamað C. P. 403.
4. 4. Healdað eow ðæt gē ne onælen mīn ierre mid eowrum searwum, ðæt gē hit ne mægen eft adwæscan. C. P. 435.
5. 3. Ðu hie tōbræce, qnd ðeah hie noldon underfōn ðīne lāre. C. P. 266.
6. 29. Īdel wæs se blāwere, forðæm hīa awiergdan weorc ne wurdon frōm him asyndrede. C. P. 268.
9. 5. Hīe lārdon hīa tungan, qnd wenedon tō lēasunge, qnd swuncon on unnyttum (unryhtum H.) weorce. C. P. 238.
15. 7. Ic ofslog ðis folc, qnd tō forlore gedyde, qnd hīe hīe ðeah noldon onwēndan frōm hīa wōn wegum. C. P. 266.
23. 2. Ic wrice on eow æfter eowrum geðeahhte. C. P. 435.

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>1. 10. Ecce constitui te hodie super gentes et super regna, ut evellas et destruas et disperdas et dissipes, et aedifices et plantes.</li> <li>2. 8. . . . Et tenentes legem nesciunt me. . . .</li> <li>3. 1. . . . Si dimiserit vir uxorem suam, et (<i>Greg. ins. illa</i>) recedens ab eo (<i>Greg. om. ab eo</i>) duxerit virum alterum (<i>Greg. alium</i>), numquid revertetur ad eam ultra? numquid non polluta et contaminata erit mulier illa? Tu autem fornicata es cum amatoribus multis; tamen revertere ad me, dicit Dominus. . . .</li> <li>3. 3. . . . Frons mulieris meretricis facta est tibi, noluisti erubescere.</li> </ol> | <ol style="list-style-type: none"> <li>4. 4. . . . Ne forte egrediatur ut ignis indignatio mea, et succendatur, et non sit qui extinguat. . . .</li> <li>5. 3. . . . Attrivisti eos, et renuerunt accipere disciplinam. . . .</li> <li>6. 29. . . . Frustra conflavit conflator; malitiae enim (<i>Greg. om. enim</i>) eorum non sunt consumptae.</li> <li>9. 5. . . . Docuerunt enim (<i>Greg. om. enim</i>) linguam suam loqui mendacium; ut inique agerent laboraverunt.</li> <li>15. 7. . . . Interfeci et disperdidi (<i>Greg. perdidi</i>) populum meum (<i>Greg. istum</i>), et tamen a viis suis non sunt reversi.</li> <li>23. 2. . . . Visitabo super vos mali-</li> </ol> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

48. 10. Āwyrġed bið se mōn se þe wyrnð his sweorde blōdes.

C. P. 376, 378.

51. 9. Wē lācnedon Babylon, ƿnd hīo ðeah ne wearð gehāled.

C. P. 266.

### LAMENTATIONS.

2. 14. Ēowre witġan ƿow witġodon dysig ƿnd lēasunga, ƿnd noldon ƿow ġecȳðan ƿowre unryhtwīsnesse, ðæt hē (hīe H.) ƿow ġebrōhten on hrōowsunge. C. P. 90.

3. 48. Tōdālnessa ðāra wātera tīlston mīn ƿagan. C. P. 413.

4. 1. Ēala, hwȳ is ðis ġold ādeorcad? ƿnd ðæt ƿðeleste hīew, hwȳ wearð hit onhworfen [āhworfen]? Tōworpne sint ðā stānas ðæs temples, ƿnd licġeað ƿt ƿlcere strāte ƿnde. C. P. 132.

### EZEKIEL.

1. 18. See C. P. 194.

2. 1. See C. P. 465.

4. 1. Nim sume tīġlan, ƿnd lēġe beforan ðe, ƿnd wrīt on hīere ðā burg Hīerusalem. C. P. 160.

|| ġenim ðe ane tīġlan, ƿnd lēġe beforan ðe, ƿnd wrīt on hīere ðā burg Hierusalem. C. P. 160.

4. 2, 3. Besittað hīe tītan, ƿnd wyrġeað ƿðer fāsten wið hīe, ƿnd berað hīere hlād tō, ƿnd sƿnd ðārtō ġefylceo, ƿnd ðerscað ðone weall mid rammum. And<sup>1</sup> ƿft hē him tāhte tō fultome ðæt hē him ġenāme ane īrene hīerstepannan, ƿnd sƿtte betweoh hīene ƿnd ðā burg for īserne weall. C. P. 160.

tiam (*Greg. iuxta fructum*) stū-  
diorum vestrorum. . . .

48. 10. . . . Maledictus qui prohibet  
gladium suum a sanguine.

51. 9. Curavimus Babylonem, et non  
est sanata. . . .

3. 48. Divisiones aquarum deduxit  
oculus meus. . . .

4. 1. Quomodo obscuratum est au-  
rum, mutatus est color optimus,  
dispersi sunt lapides sanctuarii  
in capite omnium platearum?

### LAMENTATIONS.

2. 14. Prophetæ tui viderunt tibi  
falsa et stulta, nec aperiebant  
iniquitatem tuam, ut te ad poeni-  
tentiam provocarent. . . .

### EZEKIEL.

4. 1. . . . Sume tibi laterem, et pones  
eum coram te, et describes in eo  
civitatem Ierusalem.

4. 2, 3. Et ordinabis adversus eam  
obsidionem, et aedificabis muni-

<sup>1</sup> So Sweet.

|| Ymbsittað ða burg swiðe gebyrdelice, qnd getrymiað eow wið hie. C. P. 160.

|| Wyrceað fæsten ymb ða burg. C. P. 162.

|| Berað hie to hlæd, qnd ymbsittað hie, qnd gæð to mid rammum. C. P. 162.

|| Genim ðe ane irene hierstepannan, qnd sæte betweoxn ðe qnd Hierusalem for Iserne weall. C. P. 162.

|| Sæte Iserne weall betweox (betuh H.) ðe qnd ða burh. C. P. 164.

8. 8-10. Ðu, mōnnes sunu, ðurhðýrela ðone wāh. Ða ic ða ðone wāh ðurhðýrelodne hæfde, . . . ða eowde hē mē ane duru beinnan ðām wealle, qnd cwæð to mē : Gang inn, geseoh ða scande qnd ða wirrestan ðing ðe ðas mēn hēr dōð. Ic ða eode inn, qnd geseah ðær ða anlicnessa ealra crēopendra wuhta qnd ealra ansacunigendra [ansacunigendlicra] nīetena, qnd ealle ða heargas [hearga] Israhela folces wæron atīfred (atīefrede H.) on ðām wāge. C. P. 152.

|| Ða ic hæfde ðone weall ðurhðýrelod, ða geseah ic duru. C. P. 154.

|| Gōng inn, qnd geseoh þa heardsælða qnd ða sconde þe ðas hēr dōð. C. P. 154.

|| Ic ða eode inn, qnd geseah ða anlicnessa ealra crēopendra wuhta, qnd eac onscunigendlicra nīetena. C. P. 154.

13. 5. Ne cōme gē nō tōgeanes mīnum folce ðæt gē meahton standan on mīnum gefeohte for Israhela folce, nē gē ðone weall ne trymedon ymb hīa hūs on ðām dæge þe him nīðcearf wæs. C. P. 82.

13. 18. Wā ðām þe willað under ælcne ęlnbōgan lęgean pyle, qnd bolster under ælcne hnęccan, mēn mid tō gefōnne. C. P. 142.

tiones, et comportabis aggerem, et dabis contra eam castra, et pones arietes in gyro. Et tu sume tibi sartaginem ferream, et pones eam in (*Greg. om. in*) murum ferreum inter te et inter civitatem. . . .

8. 8-10. . . . Fili hominis, fode parietem. Et cum fodissem parietem, apparuit ostium unum. Et dixit ad me : Ingredere, et vide abominaciones pessimas quas isti faciunt

hic. Et ingressus vidi, et ecce omnis similitudo reptilium, et animalium abominatio, et universa idola domus Israel depicta erant in pariete. . . .

13. 5. Non ascendistis ex adverso, neque (*Greg. nec*) opposuistis murum pro domo Israel, ut staretis in proelio in die Domini.

13. 18. . . . Vae (*Greg. ins. his*) quae (*Greg. qui*) consuunt pulvillos sub omni cubito manus, et faciunt

16. 14, 15. Dryhten cwið to ðisse byrg: Ðu wære fulfremed on mīnum wlite, and ða fortrūwdes ðu ðe for ðæm, and forlæge ðe ðines ægnes ðonces. C. P. 463.

|| Gē sow forlægon sowres ægnes ðonces. C. P. 463.

22. 18. Ðis Israhela folc is geworden nu mē to sindrum, and to ære, and to tine, and to iserne, and to leade, inne on mīnum ofne. C. P. 266.

23. 3. . . . Ðæt hī hī forlægen on Egiptum on hira gioguðe; hī wæron ðær forlegene, and ðær wæron gehnæscode hira bræost, and forbrocene ða dela hiora mægdenhædes. C. P. 403, 405.

|| On Egiptum bioð forbrocene ða wæstmas ðæra dela. C. P. 405.

24. 12. Ðær wæs swiðe swiðlic geswinc, and ðær wæs micel swāt agoten, and ðeah ne meahthe mōn him of animan ðone miclan rust, nē furðum mid fire ne meahthe hine mōn āweg adōn. C. P. 268.

32. 19. Āstig eft ofdūne ðonan ðe ðu wēnst ðæt ðu wlitigost sīe. C. P. 463.

34. 4. Ðæt scēap ðæt ðær scancforad wæs, ne spilcte gē ðæt, and ðæt ðær forloren wæs, ne sōhte gē ðæt, nē hām ne brōhton. C. P. 122.

Gē budon swiðe rīclīce and swiðe ægendlice. C. P. 144.

34. 18, 19. Gē fortrædon Godes scēapa gærs, and gē gedrefdon hira wæter mid sowerum fōtum, ðeah gē hit ær undrēfed druncon. C. P. 30.

cervicalia sub capite universae aetatis, ad capiendas animas. . . .

16. 14, 15. . . . Perfecta eras in decore meo quem posueram super te, dicit Dominus Deus (*Greg. om. Deus*). Et habens fiduciam in pulchritudine tua, fornicata es in nomine tuo. . . .

22. 18. . . . Versa est mihi domus Israel in scorium; omnes isti aes, et stannum, et ferrum, et plumbum, in medio fornacis. . . .

23. 3. . . . Fornicatae sunt in Aegypto, in adolescentia sua fornicatae sunt; ibi subacta sunt ubera earum, et fractae sunt mammae pubertatis earum.

24. 12. Multo labore sudatum est, et non exivit de ea nimia rubigo eius, neque per ignem.

32. 19. Quo pulchriores descende. . . .

34. 4. . . . Quod confractum (*Greg. fractum*) est non alligastis, et quod abiectum est non reduxistis, et quod perierat non quaesistis (*Greg. om. et quod perierat non quaesistis*); sed (*Greg. Vos autem*) cum austeritate imperabatis eis, et cum potentia.

34. 18, 19. . . . Cum (*Greg. ins. ipsi*) purissimam (*Greg. limpidissimam*) aquam biberetis, reliquam pedibus vestris turbabatis; et oves meae his (*Greg. om. his*) quae conculcatae



36. 5. Hie dydon mīn land him selfum tō ierfelōnde mid gefēan,  
 ƿnd mid ealre heortan, ƿnd mid ealle mōde. C. P. 387.
43. 13. Wæs . . . beboden Ezechiele ƿām wītgan ƿæt hē sceolde  
 ƿone Godes alter habban uppan āhōlodne. C. P. 216.  
 || Holh wæs beboden ƿæt sceolde bēon on ƿām weobude  
 uppan. C. P. 218.  
 . . . ƿæt ƿæt holh sceolde bēon on ƿām weobude ānre ƿlne  
 brād ƿnd ānre ƿlne lōng. C. P. 218.
44. 12. Yfle prēostas bið folces hryre. C. P. 30.
44. 20. . . . ƿætte ƿā sācerdas ne sceoldon nō hiera hēafdu scieran  
 mid scearseaxum, nē ƿft hie ne sceoldon hiera loccas lētan  
 weaxan, ac hie sceoldon hie ƿfsian mid scearum. C. P. 138.

## DANIEL.

4. 16 ff. See C. P. 38.
4. 30 (Vulg. 27). Hū ne is ƿis nū stō micle Babilon ƿe ic self  
 atimbrede tō kynestōle ƿnd tō ƿrymme, mē selfum tō wlite  
 ƿnd tō wuldre, mid mīne āgne mægene ƿnd strēngeo? C. P. 38.

## HOSEA.

2. 8. Ic him sealde hwāte, ƿnd wīn, ƿnd ƿle, ƿnd gold, ƿnd sylofr  
 ic him sealde genōh, ƿnd ƿæt hie worhton tō dīofolgielsum  
 Bale hiora gode. C. P. 368.
4. 9. Swelc ƿæt folc bið, swelc bið se sācerd. C. P. 132.

pedibus vestris fuerant, pascebantur, et quae pedes vestri turbaverant, haec bibebant.

36. 5. . . . Dederunt terram meam  
 sibi in hereditatem cum gaudio,  
 et toto corde, et ex animo. . . .
43. 13. Istaе autem mensurae altaris . . . : in sinu eius erat cubitus . . . ; haec quoque erat fossa altaris (*Greg. sum.*).
44. 12. . . . Facti sunt domui Israel  
 in offendiculum iniquitatis. . . .
44. 20. (*Greg. ins.* Sacerdotes) caput autem (*Greg. om.* autem) suum non radent, neque comam nutriunt, sed tondentes attondent (*Greg.* attondeant) capita sua.

## DANIEL.

4. 27. . . . Nonne haec est Babylon magna quam ego aedificavi in domum regni, (*Greg. ins.* et) in robore fortitudinis meae, et in gloria decoris mei?

## HOSEA.

2. 8. . . . Dedi ei (*Greg. eis*) frumentum, et (*Greg. om.* et) vinum, et oleum, et argentum multiplicavi ei (*Greg. eis*), et aurum, quae fecerunt Baal.
4. 9. Et erit sicut populus, sic sacerdos. . . .

5. 1. Yfle prēostas bioð folces hryre<sup>1</sup>. C. P. 30.  
 8. 4. Hī rīcsodon, næs ðeah mīnes ðonces; ealdormen hī wāron,  
 and ic hī ne cūðe. C. P. 26.  
 9. 8. Yfle prēostas bioð folces hryre<sup>1</sup>. C. P. 30.

## JOEL.

2. 15. Gehalgiað sower fæsten. C. P. 314.

## AMOS.

1. 13. Hīe snidon ða Galatiscan wif þe bearnsacne wāron, and  
 woldon mid ðy geryman hiora landgemæru. C. P. 366.  
 ¶ Mon snið ða bearnsacan wif on Galað, hiora mearce mid tō  
 rýman [hrymanne] (rýmanne H.). C. P. 366.

## HABAKKUK.

2. 6. Wā ðām þe ealneg gadrað on hiene selfne ðæt hefige fenn,  
 and gemanigfaldað ðætte his ne bið. C. P. 322.

## ZEPHANIAH.

1. 14–16. Gīt cymð se micla and se mæra and se egeslica Godes  
 dæg; sē dæg bið ierres dæg, and ðiestra dæg, and mistes and  
 gebreces and biemena dæg, and gedynes ofer ealla truma ceastra  
 and ofer ealle hēa hwammas. C. P. 244.

5. 1. Laqueus facti estis specula-  
 tioni (*Greg.* Laqueus ruinae populi  
 mei, sacerdotes). . . .

8. 4. Ipsi regnaverunt, et non ex  
 me; principes exstiterunt, et non  
 cognovi (*Greg.* ego ignoravi). . . .

9. 8. . . . Propheta laqueus ruinae  
 factus est (*Greg.* Laqueus ruinae  
 populi mei, sacerdotes).

## JOEL.

2. 15. . . . Sanctificate ieiunium. . . .

## AMOS.

1. 13. . . . Dissecuerit (*Greg.* Secue-  
 runt) praegnantes Galaad ad  
 dilatandum terminum suum.

## HABAKKUK.

2. 6. . . . Vae ei, qui multiplicat non  
 sua; usquequo . . . aggravat contra  
 se densum lutum?

## ZEPHANIAH.

1. 14–16. Iuxta est (*Greg.* Ecce) dies  
 Domini magnus (*Greg. ins.* et horri-  
 bilis, from Joel 2. 31). . . . Dies irae,  
 dies illa, . . . dies tenebrarum et  
 caliginis, dies nebulae et turbini-  
 nis, dies tubae et clangoris super  
 (*Greg. ins.* omnes) civitates muni-  
 tas et super (*Greg. ins.* omnes)  
 angulos excelsos.

<sup>1</sup> There is considerable uncertainty whether the Old English is meant for the translation of these passages, or of Esek. 44. 12.

## HAGGAI.

1. 6. Se þe mædsceattas gadrað, hē lægeð hīe on ðýrelne pohhan. C. P. 342.

## ZECHARIAH.

7. 5, 6. Eall ðæt ðæt ge fæston and weopon on ðām fiftan and on ðām siofoðan mōnðe nu hundsiofontig wintra, ne fæste ge ðæs nāht mē; and ðonne ge æton, ðonne æton ge sow selfum, and ðonne ge druncon, ðonne ðruncon ge sow selfum. C. P. 314, 316.

## MALACHI.

2. 7. Sio æ sceal bion soht on ðæs sacerdes mūðe, and his weloras gehealdað ðæt andgit, forðām hē bið Godes boda to ðām folce. C. P. 90.

## TOBIT.

4. 17 (Vulg. 18). Sæte ðin wīn, and læge ðinne hlaf, ofer ryhtwīsa mōnna byrgenne, and ne et his nāht, nē ne drinc mid ðām synfullum. C. P. 326.

## WISDOM OF SOLOMON.

1. 5. Dæs Hālgan Gastes lār<sup>1</sup> wille fleon leasunge. C. P. 242.  
2. 24. . . . ðæs lytegan fēondes, þe be him awriten is ðætte for his æfste deað becōme ofer ealle eorðan. C. P. 232.

## HAGGAI.

1. 6. . . . Qui mercedes congregavit, misit eas in sacculum pertusum.

et legem requirent ex ore eius, quia angelus Domini exercituum est.

## ZECHARIAH.

7. 5, 6. . . . Cum ieiunaretis et plangetis in quinto et (*Greg. ins.* in) septimo (*Greg. ins.* mense) per hos septuaginta annos, numquid ieiunium ieiunastis mihi? et cum comedistis et bibistis, numquid non vobis (*Greg. vobismet-ipsis*) comedistis, et vobismet-ipsis bibistis?

## MALACHI.

2. 7. Labia enim (*Greg. om. enim*) sacerdotis custodient scientiam,

## TOBIT.

4. 18. Panem tuum et vinum tuum (*Greg. om. tuum*) super sepulturam iusti constitue, et noli ex eo manducare et bibere cum peccatoribus.

## WISDOM OF SOLOMON.

1. 5. Spiritus enim (*Greg. om. enim*) sanctus disciplinae effugiet fictum. . . .

2. 24. Invidia autem diaboli mors intravit in orbem terrarum.

<sup>1</sup> Mistranulation, as if 'Spiritus sancti disciplina.'

## ECCLESIASTICUS.

7. 14 (Vulg. 15). Ne eftga ðu ðin word on ðinum gebede. C. P. 421.  
 10. 9. Hwæt ofermodegað ðios eorðe ond ðis dūst? C. P. 298.  
 10. 13 (Vulg. 14). . . . ðæt ælces yfles fruma wære ofermetta. C. P. 300.  
 11. 10. Sunu min, ne tōdæl ðu on tō fela ðin mōd ond ðin weorc  
 endemes. C. P. 36.  
 12. 4, 5 (Vulg. 5, 6). Sele ðin gōd, ond nā ðeah ðæm synfullum; dō  
 wel ðæm eaðmōdum, ond ðæm arleasum nōht. C. P. 324.  
 19. 1. . . . ðætte sē, sē ðe nulle onscunian his lýtlan scylda, ðæt  
 hē wille gelisian tō mārān. C. P. 437.  
 20. 7. Se wisa swugað oð hē ongitt ðæt him bið bēttre tō sprec-  
 anne. C. P. 274.  
 20. 30 (Vulg. 32). Hū nyt bið sē forholena cræft, oððe ðæt  
 forhýdde gold? C. P. 376.  
 32. 1. Tō ealdormenn ðu eart gesett; ne bīo ðu ðeah tō uphæfen,  
 ac bīo swelce ān ðinra hieremōnna. C. P. 118.  
 32. 7 (Vulg. 10, 11). Ðu geonga, bīo ðe unriðe tō cliþianne ond tō  
 lēranne, ge furðum ðina āgna spræca; ond ðeah ðe mōn tuwa  
 frigne, gebið ðu mid ðære andsware, oð ðu wite ðæt ðin spræc  
 hæbbe ægðer ge ord ge ende. C. P. 385.  
 32. 19 (Vulg. 24). Sunu min, ne dō ðu nān wuht butan geðeahte,  
 ðonne ne hriwð hit ðe ðonne hit gedōn bið. C. P. 286.

## ECCLESIASTICUS.

7. 15. Non (*Greg.* Ne) iteres verbum  
 in oratione tua.  
 10. 9. Quid superbit terra et cinis?  
 10. 14. Initium superbiae hominis,  
 apostatare a Deo (*Greg.* Quia  
 initium omnis peccati superbia  
 est).  
 11. 10. Fili, ne in multis sint actus  
 tui. . . .  
 12. 5, 6. Da bono, et non receperis  
 peccatorem; benefac humili, et  
 non dederis impio. . . .  
 19. 1. . . . Qui spernit modica (*Greg.*  
 modica spernit), paulatim decidet  
 (*Greg.* decedit).  
 20. 7. Homo (*Greg. om.* Homo) sa-  
 piens tacebit usque ad tempus. . . .  
 20. 32. Sapientia absconsa (*Greg.*  
 abscondita) et thesaurus invisus,  
 quae utilitas in utrisque?  
 32. 1. Rectorem (*Greg.* Ducem) te  
 posuerunt (*Greg.* constituerunt)?  
 Noli extolli, (*Greg. ins.* sed) esto  
 in illis quasi unus ex illis.  
 32. 10, 11. Adolescens, loquere in  
 causa tua vix; (*Greg. ins.* et) si  
 bis interrogatus fueris, habeat  
 caput (*Greg.* initium) responsum  
 tuum (*Greg.* responsio tua).  
 32. 24. Fili, sine consilio nihil facias,  
 et post factum non poenitebis.

34. 20 (Vulg. 24). Sē þe mē bręngð læc of earmes monnes æhtum on wōh gersafodum, ðonne bið ðæt swelce hwā wille blōtan ðæm fæder tō ðance and tō læcum his ægen bearn, and hit ðonne cwelle beforan his sægum. C. P. 342.
34. 25 (Vulg. 30). Gif hwā on hand nimð hwæt unclānes and hine æfter ðæm sð[w]ihð, and ðonne eft [fehð] on ðæt ilce ðæt hē ær feng, hwæt forstent him ðonne ðæt ærre ðwæal? C. P. 421.

## MATTHEW.

3. 10. Nū is ðonne sio æx asett on ðone wyrtruman ðæs trēowes. C. P. 338.

Ælc trīow man sceal ceorfan, þe gōde wāstmas ne birð, and weorpan on fȳr, and forbærnan. C. P. 338.

5. 9. Eadige bioð ðā gesibsuman, forðæm hie bioð Godes bearn genęmde. C. P. 338.

5. 15. Ne scyle nān mon blācern ælan under mittan. C. P. 42.

5. 16. Dōð sower gōdan weorc beforan mannum, ðæt hi mægen weorðian sowerne Fæder ðe on hefonum is. C. P. 449.

|| . . . ðæt hi weorðigen sowerne Fæder ðe on hefonum is. C. P. 451.

5. 23, 24. Gif ðū wille ðin læc bręngan tō ðæm wiofude, and ðū ðonne ðær ryhte ofðence hwæthugu ðæs þe ðin niefsta ðe wiðerweardes gedōn hæbbe, forlæt ðonne an ðin læc beforan ðæm wiofude, and fēr ærest æfter him; læt inc gesēman ær ðū ðin læc bręnge; bręng siððan ðin læc. C. P. 348.

34. 24. Qui offert sacrificium ex 5. 9. Beati pacifici, quoniam filii (Greg. de) substantia pauperum, Dei vocabuntur.

quasi qui victimat filium in con- 5. 15. Neque accendunt lucernam, spectu patris sui. et ponunt eam sub modio. . . .

34. 30. Qui baptizatur a mortuo, et 5. 16. . . . Videant opera vestra iterum tangit eum (Greg. illum), bona, et glorificent Patrem vestrum qui in coelis est.

eius)? 5. 23, 24. Si ergo (Greg. om. ergo) offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet aliquid adversum te; relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo, et tunc veniens offeres munus tuum.

## MATTHEW.

3. 10. Iam enim (Greg. om. enim) securis ad radicem arborum (Greg. arboris) posita est; omnis ergo (Greg. om. ergo) arbor, quae non facit fructum bonum, excidetur, et in ignem mittetur.

5. 44. Lufiað eowre friend, ƿnd dōð ðām wel þe eow ær hatedon, ƿnd gebiddað for þa þe eower ehtað ƿnd eow lāð dōð. C. P. 222.
6. 1. Giemað ðæt gē eowre ryhtwīsnesse ne dōn beforan mannum. C. P. 334.  
 ¶ Behealdað eow ðæt gē ne dōn eowre ryhtwīsnesse beforan monnum, ðylās hī eow herien. C. P. 449, 451.
6. 2. . . . ðæt ðæt wære hira mēd. C. P. 449.
6. 3. . . . ðæt sio winestre hƿnd ne scyle witan hwæt sio swiðre dō. C. P. 322.
6. 24. Ne mæg nān mon twām hlāfordum hieran. C. P. 128.
7. 3. Hwæt, ðū meahst geston lýteline cīð on ðīnes brōður sagan, ƿnd ne meahst gefreðan micelne beam on ðīnum āgnan. C. P. 224.
7. 5. Ðū licettere, āweorp ærest of ðīnum āgnum sagan ðone grēatan beam, ƿnd cunna siððan hwæðer ðū mæge ādōn ðone cīð of ðīnes brōður sagan. C. P. 224.
7. 13. Ðæt is swiðe rūm weg ƿnd wiðgille þe lāt tō forwyrd (færwyrd H.). C. P. 132.
7. 19. See Matt. 3. 10.
10. 16. Bio gē swā wære swā nādran, ƿnd swā bilwite swā culfran. C. P. 236.
10. 34. Ne wēne gē nō ðæt ic tō ðām cōme on eorðan ðæt ic sibbe sēnde on eorðan, ac sweord. C. P. 352.
12. 36. Ælces unnyttes wordes ðara þe mēn sprecað hīe sculon eft ryht āwyrcēan on dōmes dæge. C. P. 280.

5. 44. . . . Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos.
6. 1. Attendite ne iustitiam vestram faciatis coram hominibus, ut videamini ab eis. . . .
6. 2. . . . Amen dico vobis, receperunt mercedem suam.
6. 3. . . . Nesciat sinistra tua quid faciat dextera tua.
6. 24. Nemo potest duobus dominis servire. . . .
7. 3. Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides?
7. 5. Hypocrita, eice primum tra-
- bem de oculo tuo, et tunc videbis eicere festucam de oculo fratris tui.
7. 13. . . . Lata porta (Greg. om. porta) et spatiosa via est quae ducit ad perditionem. . . .
10. 16. . . . Estote ergo (Greg. om. ergo) prudentes sicut serpentes, et simplices sicut columbae.
10. 34. Nolite arbitrari quia pacem venerim (Greg. venerim pacem) mittere in terram; non veni pacem mittere, sed gladium.
12. 36. . . . Omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo (Greg. de eo rationem) in die iudicii.

12. 43-45. Donne an unclæne gäst bið adrifen of ðæm mæn, ðonne bið ðæt hūs clæne; ac gif hē eft cymð, ond ðæt hūs idel gemett, hē hit gefylleð mid swiðe monegum. C. P. 282.
13. 28. Sum man ðis dyde þe ure fiond wæs. C. P. 336.
15. 11. Ne geunclænsað ðæt nō ðone mæn ðæt on his muð gæð; ac ðæt ðæt of his muðe gæð, ðæt hiene geunclænsað. C. P. 316.
15. 14. Gif sē blinda ðone blindan lādeð, hī feallað bēgen on ānne pyt. C. P. 28.
16. 26. Hwæt forstent ænegum mæn (ðæt H.), ðeah hē gemangige (mangige H.) ðæt hē ealne ðisne middangeard āge, gif hē his sāule forspildeð? C. P. 332.
18. 6. Sē þe ænigne ðissa ierminga beswicð, him wære bētre ðæt him wære sumu esuleweorn tō ðæm swīran getigged, ond swā āworpen tō sās grunde. C. P. 30.
19. 11. Ne underfoð nō ealle mæn ðās lāre. C. P. 409.
20. 25-28. Wiete gē ðætte ðeoda kyningas beoð ðæs folces waldendas, ond ða þe ðone onwāld begað, hīe beoð hlāfurdas gehātene. Ne sie hit ðonne nō swā betweoxn ēow; ac swā-hwelc-swā wille betweoxn ēow fyrrest bēon, sē sceal bion ēower ðegn, ond swā-hwelc-swā wille betweoxn ēow mæst bēon, sie sē

12. 43-45. Cum autem immundus spiritus exierit ab homine, ... veniens inveniet eam vacantem, scopis mundatam. ... Tunc vadit, et assumit septem alios spiritus secum, ... habitant ibi. ... (*Greg. sum.* Uno quidem exeunte spiritu munda domus dicitur, sed multiplicitus redeunte dum vacat occupatur).

13. 28. . . . Inimicus homo hoc fecit. . . .

15. 11. Non quod intrat in os coinquinat hominem; sed quod procedit ex ore, hoc (*Greg. om. hoc*) coinquinat hominem.

15. 14. . . . Caecus autem si caeco ducatum praestet (*Greg.* Si caecus caeco ducatum praebeat), ambo in foveam cadunt.

16. 26. Quid enim (*Greg. om. enim*)

prodest homini, si mundum universum (*Greg.* totum mundum) lucretur, animae vero suae detrimentum patiatur (*Greg.* faciat)? . . .

18. 6. Qui autem (*Greg. om. autem*) scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, et demergatur in profundum maris.

19. 11. . . . Non omnes capiunt verbum istud (*Greg. hoc*). . . .

20. 25-28. . . . Scitis quia principes gentium dominantur eorum, et qui maiores sunt potestatem exercent in eos. Non ita erit inter vos; sed quicumque voluerit inter vos maior fieri, sit vester minister, et qui voluerit inter vos primus esse, erit vester servus; sicut (*Greg.*

sower ðesow; swā-swā monnes sunu, . . . ne cōm hē nō tō ðām on eorðan ðæt him mon ðenade, ac ðæt he wolde ðenian. C. P. 120.

|| Ne com ic tō ðon on eorðan ðæt me mon ðenode, ac tō ðon ðæt ic wolde ðegnian. C. P. 300.

23. 6, 7. Hī sēceað þæt hī mon sērest grēte qnd weorðige on cēapstōwum qnd on gebiorscipum, qnd þæt hī fyrrest hlynigen æt æfengiflum, qnd þæt yldeste setl on gemetingum hī sēceað. C. P. 26.

23. 13. Nāðer nē hīe selfe on ryhtne weg gān noldon, nē oðrum geðafian. C. P. 58.

23. 23. Ge tlogoðiað sowre mintan qnd sowerne dile qnd sowerne kymen, qnd lætað untlogoðað ðætte dīorwyrðre is sowra oðra sēhta, qnd ða bebodu ðe giet mārā sint on ðære sēwe gē nō ne healdað, ðæt is ryht dōm qnd mildheortnys qnd trēowa. C. P. 439.

23. 24. . . . ðæt hī wiðbleowen ðære flēogan, qnd forswulgūn ðone oflend. C. P. 439.

23. 27. . . . ðæt hī wāren gelicost deaðra manna byrgennum, ða bīoð utan oft swiðe wlitige geworhte, qnd bīoð innan swiðe fule gefylde. C. P. 449.

24. 48-51. Se yfela ðesow cwið on his mōde: Hit bið lōng hwonne se hlāford cume; ic mæg slēan qnd ierman mine hēafudgemæcean; itt him ðonne qnd drincð mid ðām druncenwillum monnum, qnd lēt his hlāfordes gebod tō gīemeliste. ðonne

2 quia) filius hominis non venit ministrari, sed ministrare. . . .

23. 6, 7. Amant autem primos recubitus in coenis, et primas cathedras in synagogis, et salutationes in foro. . . . (*Greg. sum.* Primas salutationes in foro, primos in coenis recubitus, primas in conventibus cathedras quaerunt).

23. 13. . . . Vos enim non intratis, nec introeuntis sinitis intrare (*Greg. sum.* Nec ipsi intrant, nec alios intrare permittunt).

23. 23. . . . Decimatis mentham et anethum et cyminum, et reliquias (*Greg.* relinquitis) quae graviores sunt legis, iudicium et misericordiam et fidem. . . .

23. 24. . . . Excolantes (*Greg.* Li-quantas) culicem, camelum autem glutientes.

23. 27. . . . Similes estis sepulcris dealbatis, quae a foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum et omni spurcitia (*Greg. sum.* Quos recte sepulcra dealbata speciosa exterius, sed mortuorum ossibus plena. . . .).

24. 48-51. Si autem (*Greg.* Quod si) dixerit malus servus ille (*Greg.* ille servus) in corde suo: Moram facit dominus meus venire; et coeperit percutere consertos suos, manducet autem et bibat cum ebriosis (*Greg.* ebriis); veniet



cymð his hlāford on ðæm dæge þe hē ne wēnð, and on ða tiid  
ðæt hē hiene ær nāt; hæfð hine ðonne siððan for ænne  
licettere. C. P. 120.

25. 18. See C. P. 58.

25. 24 ff. See C. P. 378.

25. 41. Gewitað frōm mē, awiergede, on ðe fyr, ðæt wæs gegear-  
wod drofle and his englum. C. P. 328.

25. 42, 43. Mē hyngrede, and gē mē nāht ne saldon etan; mē  
ðyrste, and gē mē ne saldon drincan; ic wæs cuma, and  
gē mē noldon onfōn; ic wæs nacod, and gē mē noldon  
bewrton; ic wæs untrum and on carcærne, and gē mīn noldon  
fandian. C. P. 328.

28. 10. Farað and cýðað mīnum brōðrum þæt hīe cumen to Gali-  
leum; ðær hīe mē gesiðð. C. P. 42.

### MARK.

9. 36. See Matt. 16. 26.

9. 50 (Vulg. 49). Habbað gē sealt on ēow, and sibbe habbað betweoh  
ēow. C. P. 92.

|| Habbað gē sealt on ēow, and sibbe betweoh ēow. C. P. 94.

|| Habbað sealt on ēow, and (habbað H.) sibbe betweoxen  
ēow. C. P. 346.

### LUKE.

2. 42, 43, 46. . . . ðette ure Hælend, ða hē wæs twelfwintre, wurde  
besēftan his mēder and his mægum innan ðære ceastre Hieru-  
salem. Ac eft, ða his mēgas hine sōhton, ða fundon hīe hiene

dominus servi illius in die qua  
non sperat, et hora qua ignorat,  
et dividet eum, partemque eius  
ponet cum hypocritis. . . .

25. 41. . . . Discedite a me, male-  
dicti, in ignem æternum, qui  
paratus est diabolo et angelis  
eius.

25. 42, 43. Esurivi enim (*Greg. om.*  
enim), et non dedistis mihi mandu-  
care; sitivi, et non dedistis mihi  
potum (*Greg. bibere*); hospeseram,  
et non collegistis me; nudus, et  
non cooperuistis (*Greg. operuistis*)

me; infirmus et in carcere, et non  
visitastis me.

28. 10. Ite, nuntiate (*Greg. dicite*)  
fratribus meis (*Greg. om. rel.*) ut  
eant in Galilaeam; ibi me vide-  
bunt.

### MARK.

9. 49. . . . Habete in vobis sal (*Greg.*  
sal in vobis), et pacem habete  
inter vos.

### LUKE.

2. 42, 43, 46. . . . Cum factus esset  
annorum duodecim, . . . remansit

tōmiddes čara wietena če čār wīsošte wāron in Hierusalem,  
hlystande hiora worda, ƿnd frīnende hiora lāra. C. P. 385.

3. 9. See Matt. 3. 10.

6. 24. Wā ƿow welegum. C. P. 180.

6. 25. Wā ƿow þe nū hlēhhað, forčēm gē sculon ƿft wēpan. C. P. 186.

6. 30. Sēle ælcum čara þe čs bidde. C. P. 324.

7. 47. Hire sint forƿifena swiče manega synna, forčēmče hīo swiče  
hrēowsade. C. P. 411.

8. 14. Hiora sād gefēollun on þā čornas. Dæt sindon čā þe  
gehlērað Godes word, ƿnd mid čære geornfulnessse ƿnd mid  
čære wilnunge čisse worlde ƿnd hiere welena bið asmorad čæt  
sād Godes worda, čsah hre upaspryten, čæt hie ne mōton full-  
grōwan nē wāstimbære weorčan. C. P. 66.

9. 62. . . . čæt nān mōn ne scyle dōn his hōnd tō čære sylg, ƿnd  
hāwian underbæc. C. P. 403.

10. 30, 33, 34. Hē lārde čurh čā tiolunga čæs Samaritaniscan ymb  
čone gewundedan, þe mōn lādde healfwīcne tō čēm giesthuse,  
ƿnd bæd čæt mōn sceolde ægčor ge wīn ge ƿle geotan on his  
wunde. C. P. 124.

11. 24. See Matt. 12. 43-45.

12. 23. Mære is čæt mōd čonne se mēte, ƿnd se lichōma čonne čæt  
hrægl. C. P. 326.

puer Iesus in Ierusalem. . . . Inve-  
nerunt illum in templo sedentem  
in medio doctorum, audientem  
illos, et interrogantem. . . .

6. 24. . . . Vae vobis divitibus. . . .

6. 25. . . . Vae vobis qui ridetis nunc,  
quia (Greg. quoniam) lugebitis et  
(Greg. om. lugebitis et) flebitis.

6. 30. Omni autem (Greg. om. autem)  
petenti te, tribue. . . .

7. 47. . . . Remittuntur ei peccata  
multa, quoniam (Greg. quia) di-  
lexit multum. . . .

8. 14. Quod (Greg. Semen) autem  
(Greg. ins. quod) in spinas cecidit,  
hi sunt qui audierunt (Greg. ins.  
verbum), et a sollicitudinibus et  
divitiis et voluptatibus vitae  
revertentes suffocantur, et non re-  
ferunt fructum.

9. 62. . . . Nemo mittens manum

suam ad aratrum, et respiciens  
retro, aptus est regno Dei (Greg.  
coelorum).

10. 30, 33, 34. . . . Plagis impositis  
abierunt semivivo relicto. Samari-  
tanus autem quidam iter faciens,  
venit secus eum, et videns eum,  
misericordia motus est. Et ap-  
propians (al. appropinquans)  
alligavit vulnera eius, infundens  
oleum et vinum; et imponens  
illum in iumentum suum, duxit  
in stabulum, et curam eius egit  
(Greg. sum. Per Samaritani stu-  
dium semivivus in stabulum duci-  
tur, et vinum et oleum vulneribus  
eius adhibetur).

12. 23. Anima plus est (Greg. Plus  
est namque anima) quam esca, et  
corpus plus (Greg. om. plus) quam  
vestimentum.

12. 42. Hwā wænstu ðæt sie tō ðām getreow and [tō] ðām wīs brytnere ðæt hine God gesette ofer his hīred, tō ðām ðæt he him tō tide gemetlice gedāle ðone hwāte? C. P. 459.
12. 47. Se ðegn, se ðe wāt his hlāfordes willan, and ðonne nyle wyrcean æfter his hlāfordes willan, he bið manigra wita wyrðe. C. P. 429.
13. 6 ff. See C. P. 336.
13. 27. Gewitað frōm mē, ge unryhtwyrhtan; nāt ic hwæt ge sint. C. P. 26.
14. 11. Ælc ðāra ðe hiene selfne upahēfeð, he wierð gehīened. C. P. 298.  
Ælc ðāra ðe bið gesaðmed, he bið upāhafen. C. P. 298.
14. 12-14. Donne ðu hæbbe gegearwod underngifl oððe æfengifl, ne laða ðærtō nō (ðu nō ðærtō H.) ðine friend, ne ðinne (ðine H.) brōður, ne ðine cūðan, ne ðine welegan neahgebūras, ðylæs hīe ðe dōn ðæt selfe. Ac ðonne ðu forme (feorme H.) gierwe on ælmessan, laða ðærtō wædlan, and wanhale, and healte, and blinde; ðonne bist ðu eadig, forðon hīe nyton mid hwām hīe hit ðe forgielðan. C. P. 322.
15. 7. Māra gefēa wyrð on hefonum for anum hrēowsiendum ðonne ofer nigon and hundnigontig ryhtwīsa ðāra ðe him nān ðearf ne bið hrēowsunga. C. P. 411.
16. 19. . . . ðæt he ælce dæge simblede, and mid micelre wiste

12. 42. . . . Quis, putas, est fidelis dispensator et prudens, quem constituet (*Greg.* constituit) dominus supra (*Greg.* super) familiam suam, ut det illis in tempore tritici mensuram?

12. 47. . . . Servus, qui cognovit voluntatem domini sui, et non praeparavit, et non fecit secundum voluntatem eius, vapulabit multis.

13. 27. . . . Nescio vos unde sitis; discedite a me, omnes operarii iniquitatis (*Greg.* Recedite a me operarii iniquitatis; nescio qui estis).

14. 11. . . . Omnis qui se exaltat humiliabitur; et (*Greg.* omnis) qui se humiliat exaltabitur.

14. 12-14. . . . Cum facis prandium

aut coenam, noli vocare amicos tuos, neque fratres tuos, neque cognatos, neque vicinos divites, ne forte te et ipsi (*Greg.* et ipsi te) reinvitent, et fiat tibi retributio. Sed cum facis convivium, voca pauperes, debiles, claudos, et (*Greg.* om. et) caecos; et beatus eris, quia non habent retribuere tibi. . . .

15. 7. . . . Gaudium erit in coelo super uno peccatore poenitentiam agente (*Greg.* poenitente), (*Greg. ins.* magis) quam super nonaginta novem iustis, qui non indigent poenitentia (*Greg.* quibus non opus est poenitentia).

16. 19. . . . Qui induebatur purpura et bysso, et (*Greg.* qui) epulabatur quotidie splendide.

wære gefiormod, ƿnd ælce dæge geglenged mid purpuran ƿnd mid hwitum hrægle. C. P. 336.

|| . . . ðætte ælce dæge symblede. C. P. 309.

16. 24. Fæder Habraham, miltsa mē, ƿnd onsƿnd Ladzarus, ðætte hē gewæte his ƿtemestan finger on wættre, ƿnd mid ðām gecæle mīne tungan, forðām ic eom cwielmed on ðys lrega. C. P. 309.

16. 25. Ðu onfenge ðin gōd eal hēr on worulde. C. P. 391.

17. 10. Ðonne gē eall hæbben gedōn ðæt sōw beboden is, ðonne cweðe gē ðæt gē sien unnytte ðesowas, forðām gē ðæt an worhton ðæt gē nīede scoldon. C. P. 322.

18. 12. Ic fæste tuwa on wucan. C. P. 312.

18. 14. See Luke 14. 11.

21. 19. On so(w)rum geðylde gē gehealdað sōwra sāula. C. P. 218.

21. 34, 35. Behealdað sōw ðæt gē ne gehēfegien sōwre heortan mid oferæte ƿnd oferdrynce, ƿnd mid mōnigfealdre gteminge ðisse worlde, . . . ðylæs sōw hrædlice on becume se færlīca dōmes dæg ; . . . hē cymð swā-swā grin ofer ealle ða þe eardiað ofer eorðan. C. P. 128.

|| Behaldað sōw ðæt iowre heortan ne sien gehēfgode mid oferæte ƿnd druncennesse, ƿnd on tō manigfaldum ymbehogan ðisse worlde, ðylæs iow on ðām weorcum gemete se rēða ƿnd se ēgeslica dæg, se cymð ofer ealle eorðwaran unðinged (ungeðinged H.), swā-swā grin. C. P. 316.

24. 49. Sittað sōw nū gtet innan ceastre, oððæt gē weorðen full-gearowode mid ðām gæsðlican cræfte. C. P. 385.

16. 24. . . . Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma.

16. 25. . . . Recepisti bona in vita tua.

17. 10. . . . Cum feceritis omnia quae praecepta sunt vobis, dicite : Servi inutiles sumus ; quod debuius facere, fecimus.

18. 12. Ieiuno bis in sabbato. . . .

21. 19. In patientia vestra possidebitis animas vestras.

21. 34, 35. Attendite autem vobis, ne forte (*Greg.* 1 ut non) graventur corda vestra in crapula et ebrietate, et (*Greg.* 1 aut in) curis huius vitae (*Greg.* 1 mundi), et (*Greg.* 1 ne forte) superveniat in vos repentina dies illa ; tamquam laqueus enim superveniet in (*Greg.* 1 veniet super) omnes qui sedent super faciem omnis terrae.

24. 49. . . . Vos autem sedete in civitate, quoadusque induamini virtute ex alto.



## JOHN.

1. 12. Ðā þe hiene onfengon, hē sælde him onwald ƿæt hīe meah-ton  
beon Godes bearn. C. P. 84.
5. 30. Ne mæg ic nāne wuht dōn mīnes āgnes ƿnces, ac suā ic  
dēme suā ic mīnne Fæder gehlere. C. P. 307.
- Ne sēce ic nō mīnne willan, ac mīnes Fæder ƿe mē hider  
sēnde. C. P. 307.
6. 15. Iudēas cōmon ƿnd woldon hine dōn nīdenga tō kyninge.  
Ðā se Hælend ƿæt ongeat, þā becirde hē hī ƿnd gehydde  
hine. C. P. 32.
7. 38. See C. P. 467.
10. 12. See C. P. 88.
14. 27. Mīne sibbe ic ēow sēlle, ƿnd mīne sibbe ic lēte tō  
Iow. C. P. 350.
16. 12. Fela ic hæbbe ēow tō sæganne, ac gē hit ne magon nū gīt  
āberan. C. P. 236.
16. 22. Eft ic ēow gesīo, ƿnd ƿonne blissiað ēowre heortan, ƿnd  
ēowerne gefēan ēow nān mōn sēt ne genimð. C. P. 186.
21. 16. And<sup>1</sup> eft hē cwæð tō Petre ƿām apostole: Petrus, lufast  
ðu mē? Hē cwæð: Ðu wāst ƿæt ic ƿe lufige. And<sup>1</sup> þā cwæð  
Dryhten: Fēd ƿonne mīn scēap, gif ðu mē lufige. C. P. 42.

## JOHN.

1. 12. Quotquot autem receperunt  
eum, dedit eis potestatem filios  
Dei fieri. . . .
5. 30. Non possum ego a me ipso  
(*Greg.* Ego a me ipso non possum)  
facere quidquam; (*Greg. ins.* sed)  
sicut audio, iudico, . . . quia (*Greg.*  
*om.* quia) non quaero voluntatem  
meam, sed voluntatem eius qui  
misit me (*Greg. ins.* Patris).
6. 15. Iesus ergo cum cognovisset  
quia venturi essent ut raperent  
eum, et facerent eum regem, fugit  
iterum in montem ipse solus.
14. 27. Pacem relinquo vobis, pacem  
meam do vobis. . . .
16. 12. . . . Multa habeo vobis  
dicere, sed (*Greg. ins.* nunc) non  
potestis (*Greg. ins.* illa) portare  
modo (*Greg. om.* modo).
16. 22. . . . Iterum autem (*Greg. om.*  
autem) videbo vos, et gaudebit  
cor vestrum, et gaudium vestrum  
nemo tollet a vobis.
21. 16. Dicit ei iterum (*Greg.* Hinc  
Petro ait): Simon Ioannis, diligis  
(*Greg.* amas) me? Ait illi:  
Etiam, Domine, tu scis quia amo  
te. Dicit ei: Pasce agnos meos  
(*Greg.* Qui cum se amare protinus  
respondisset, audivit: Si diligis  
me, pasce oves meas).

<sup>1</sup> So Sweet.

## ACTS.

2. 3. See C. P. 92.

2. 22-24. Ðone Nazareniscan Hælend ðæt wæs afandon<sup>1</sup> wer betwux ðow on mægenum ond tæcnum ond foretæcnum, ða worhte Dryhten ðurh hine ongemang ðow, ðone gē beswicon ðurh unryhtwīstra mōnna hōnda, ond ofslōgon ond ahēngon ðurh ðower geðeaht, swā-swā hit God sēt fruman wisse ond ðeah geðafode; se ilca God hine eft āweahte tō onlīesanne ða gehæftan on helle. C. P. 443.

2. 37, 38. Hwæt magon wē his nū dōn, brōður Petrus? Petrus andswarode ond cwæð: Dōð āreest hrēowsunga, ond weorðað siððan gefullwade. C. P. 443.

¶ Hrēowsiað, ond weorðað gefulwade ðower ælc. C. P. 445.

5. 1 ff. See C. P. 114.

9. 5-7. Āscode ond cwæð: Hwæt eart ðū, Dryhten? Ða wæs him swiðe hraðe geandwyrð: Ic eom se Nazarenisca Hælend, ðe ðū ehtst. Ond ða cwæð hē: Dryhten, hwæt hætst ðū mē dōn? Ða ondwyrd him Dryhten: Ārī, ond gong tō geonre byrg; ðe mōn sægð ðara<sup>2</sup> hwæt ðū dōn scealt. C. P. 443.

10. 26. Ārī, ne dō swā; hū, ne eom ic mōn swā-ilce-swā ðū? C. P. 114.

17. 18. See C. P. 96.

## ACTS.

2. 22-24. . . . Iesum Nazarenum, virum approbatum a Deo in vobis virtutibus et prodigiis et signis, quae fecit Deus per illum (*Greg.* per illum fecit Deus) in medio vestri, sicut et (*Greg. om.* et) vos scitis, hunc, definito consilio et praescientia Dei traditum, per manus iniquorum affligentes interemistis; quem Deus suscitavit, solutis doloribus inferni. . . .

2. 37, 38. . . . Quid (*Greg. ins.* ergo) faciemus, viri fratres? Petrus vero ad illos (*Greg.* Quibus mox dicitur): Poenitentiam, inquit, agite

(*Greg.* Agite poenitentiam), et baptizetur unusquisque vestrum. . . .

9. 5-7. Qui dixit (*Greg.* Nam cum prostratus requireret, dicens): Quis es, Domine? Et ille (*Greg.* Respondetur protinus): Ego sum Iesus (*Greg. ins.* Nazarenus), quem tu persequeris; . . . Dixit (*Greg.* Et cum repente subiungeret): Domine, quid me vis (*Greg.* iubes) facere? Et Dominus ad eum (*Greg.* Illico adiungitur): Surge, et (*Greg.* Surgens) ingredi civitatem, et ibi dicetur tibi quid te oporteat facere.

10. 26. . . . Surge, (*Greg. ins.* ne feceris); et ego ipse homo sum.

<sup>1</sup> Unusual for 'afandod.'

<sup>2</sup> Unusual for 'ðær.'

20. 26, 27. Hwæt, gē sint ealle mine gewitan ƿæt ic eom clāne qnd unscyldig nū gīt tō-dæg ƿowres ælces blōdes; forðæm ic næfre ne forwandode ƿæt ic iow ne gecyðde eall Godes geðeaht. C. P. 378.
22. 8. Ic eom se Nazarenisca Hælend ðe ðu ehtst. C. P. 443.
23. 6. Hwæt dō gē, broðor, dōð esnlīce. Hū, ne eom ic ƿower gefēra, qnd eom Fariseisc swā-same-swā gē? qnd forðæm mīn mōn eht þe ic bodige ymb ðone tōhopan deaðra mōnna æristes. C. P. 362.
23. 8. Ða Saducie andsacedon ðære æriste æfter deaðe; qnd ða Fariseos geliefdon ðære æriste. C. P. 362.

## ROMANS.

1. 14. . . . Sanctus Paulus, se sceolde lēran ægðer ge wīse ge unwise. C. P. 204.
1. 22. Hīe sǣdon ƿæt hīe wǣron wīse, qnd þā wurden hīe dysige forðon. C. P. 70.
7. 23. . . . ƿæt hē gesāwe oðerne gewunan qnd oðerne willan on his limum, qnd sē wære feohtende wið ðæm willan his mōdes, qnd hīe gehæftne lādde on synne gewunan. C. P. 423.
8. 15. Ne underfengon gē nō ðone gāst æt ðæm fulluhte tō ðeowianne for ege, ac gē hiene underfengon tō ðæm ƿæt gē Gode geāgnudu bearn beon scylen, forðy wē clīpiað tō Gode, qnd cweðað: Fæder, Fæder. C. P. 262.

## ROMANS.

20. 26, 27. . . . Contestor vos hodierna die, quia mundus sum a sanguine omnium; non enim subterfugi, quominus annuntiarem omne consilium Dei vobis.
22. 8. . . . Ego sum Iesus Nazarenus, quem tu persequeris.
23. 6. . . . Viri fratres, ego Pharisaeus sum, filius Phariseorum; de spe et resurrectione mortuorum ego iudico.
23. 8. Sadducei enim dicunt non esse resurrectionem . . . ; Pharisei autem . . . confitentur (*Greg. sum.*).
1. 14. . . . Sapientibus et insipientibus debitor. . . .
1. 22. Dicentes enim se esse sapientes, stulti facti sunt.
7. 23. Video autem (*Greg. om. autem*) aliam legem in membris meis, repugnantem legi mentis meae, et captivantem me (*Greg. captivum me ducentem*) in lege peccati, quae est in membris meis.
8. 15. Non enim (*Greg. om. enim*) accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus: Abba, Pater.

12. 3. Ne wilnigen gē mære tō wietenne ðonne eow ðearf sie, ac wietað ðæt ðæt eow gemetlic sie, ond eower ondefnu sien tō wietonne. C. P. 92, 94.
12. 16. Ne sculon gē nō ðyncan eow selfum tō wise. C. P. 306.
12. 18. Ic wolde, gif hit swā bion meahte, ðæt gē wið ælcne mōnn hæfden sibbe, eowres gewealdes. C. P. 354.
13. 3. Gif ðu wille ðæt ðu ne ðyrfe ðe ondrædan ðinne hlāford, dō tela; ðonne hereð hē ðe. C. P. 457.
13. 11. Nu us is tīma ðæt wē onwæcnen of slæpe. C. P. 459.
13. 13. Ne gewunige gē nō tō oferetolnesse ond tō oferdruncen- nesse. C. P. 316.
14. 3. Sē þe fæstan wille, ne tæle hē nō ðone þe ete. C. P. 310.
14. 21. . . . ðæt hit wære gōd ðæt mōn foreode flæsc ond wīn for hisene his brōðrum. C. P. 318.
16. 19. Ic wille ðæt gē sien wise tō gōde, ond bilewite tō yfele. C. P. 236.

### 1 CORINTHIANS.

1. 12. Sume cwædon ðæt hīe wæron Apollan; sume cwædon ðæt hīe wæron Paules (Saules H.); sume Petres; sum cwæð ðæt hē wære Crīstes. C. P. 210.
1. 26. Ne sculon gē bion tō wise æfter ðæs lichoman luste. C. P. 202.
1. 27. Ða þe woroldmōnnum ðynceað dysige, ða gecist Dryhten, forðæmpe [forðæm ðæt] hē ða lytegan . . . gescēnde. C. P. 202, 204.
12. 3. . . . Non plus sapere quam oportet sapere, sed sapere ad sobrietatem. . . .
12. 16. . . . Nolite esse prudentes (Greg. prudentes esse) apud vosmetipsos.
12. 18. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes.
13. 3. . . . Vis autem (Greg. om. autem) non timere potestatem? Bonum fac, et habebis laudem ex illa.
13. 11. ; . . Hora est iam nos de somno surgere.
13. 13. . . . Non in comessionibus et ebrietatibus. . . .
14. 3. . . . Qui non manducat, manducantem non iudicet. . . .
14. 21. Bonum est non manducare carnem, et non (Greg. neque) bibere vinum, neque in quo frater tuus . . . scandalizatur. . . .
16. 19. . . . Volo vos sapientes esse in bono, et (Greg. om. et) simplices (Greg. ins. autem) in malo.

### 1 CORINTHIANS.

1. 12. . . . Unusquisque vestrum dicit: Ego quidem sum Pauli; ego autem Apollo; ego vero Cephae; ego autem Christi (Greg. Ut alius Pauli, alius Apollo, alius Cephae, alius Christi esse se dicet).
1. 26. . . . Non multi sapientes secundum carnem. . . .
1. 27. . . . Quae stulta sunt mundi



3. 1, 2. Ic ne mæg nō tō eow spreca swā-swā tō gæstlicum, ac swā-swā tō flæsclicum, forðæm gē sint gret cilderu on eowrum gelsafan; ðy ic sceal sellan eow gret mioloc drincan, nalles flæsc etan. C. P. 459.
3. 3. Donne betweoxn eow bið yfel anda ond geflitu, hū ne bioð gē ðonne flæsclice? C. P. 344.
3. 18. Swelc eower swelce him selfum ðynce ðæt he (ðætte H.) wīstust sīe on ðæm lotwrencium, weorðe ðæs ærest dysig, ðæt he mæge ðonon weorðan wīs. C. P. 202.
4. 21. Hwæðer wille gē ðæt ic cume tō eow, þe mid gierde, þe mid monðwære gæste? C. P. 116.
5. 1, 2. Wē gehierdon betweohxn eow unrythhæmed, ge swæ unryht swæ wē furðum betweohxn hæðnum monnum ne hierdun, ðæt is ðæt gē sume hæfdon eowre stēopmōdor; ond gē ðæs næfdon nāne sorge, ond noldon frōm eow ædon ða þe ðæt dydon, ac wæron swæ upāhafene swæ gē ær wæron. C. P. 210.
6. 4. Gif gē ymb worldeunde dōmas heon scylen, ðonne nime gē ða þe on ðæm hīorede unweorðuste sien, ond sēttad þa tō dōmerum. C. P. 130.
6. 9, 10. Nāwðer nē ða wōhhæmendan, nē ða ðe dīofulgieldum ðīowiað, nē ða unfæsðrādan, ðe ne magon hira unrythhæmdes geswīcan, nē ða dīofas, nē ða gretseras, nē ða druncenwillnan, nē ða wiergendan, nē ða rēaferas, Godes rice ne gesittað. C. P. 401.

elegit Deus. ut confundat sapientes. . . .

3. 1, 2. . . . Non potui vobis loqui quasi spiritualibus (*Greg. spiritalibus*), sed quasi carnalibus; tamquam parvulis in Christo, lac vobis potum dedi, non escam. . . .
3. 3. Cum enim (*Greg. om. enim*) sit inter vos zelus et contentio, nonne carnales estis? . . .
3. 18. . . . Si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat ut sit sapiens.
4. 21. Quid vultis? in virga veniam ad vos, (*Greg. om. rel.*) an in charitate et spiritu mansuetudinis?
5. 1, 2. . . . Auditur inter vos fornicatio, et talis fornicatio qualis

nec inter gentes, ita ut uxorem patris sui (*Greg. om. sui*) aliquis (*Greg. quis*) habeat; et vos inflati estis, et non magis luctum habuistis ut tollatur (*Greg. tolleretur*) de medio vestrum qui hoc opus fecit.

6. 4. Saecularia igitur iudicia si habueritis, contemptibiles qui sunt in ecclesia, illos constituite ad iudicandum.
6. 9, 10. . . . Neque fornicarii (*Greg. fornicatores*), neque idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidebunt.

6. 11. Gē wæron ær on yflum weorcum, ac gē sint nū geclānsode  
 ʒnd gehālgode. C. P. 425.

6. 13. Fulga nū se mēte ðære wambe willan, ʒnd sio wamb ðæs  
 mētes; ðonne tōwierpð God ægðer. C. P. 316.

7. 1. Gōð bið mēn ðæt hē ste butan wīfe. C. P. 397.

7. 2, 3. Hæbbe ælc mēn his wīf, ʒnd ælc wīf hiere ceorl; ʒnd  
 dō ðæt wīf ðæm were ðæt hīo him mid ryhte dōn sceal, ʒnd  
 hē hiere swā some, ðylæs hīe on unryht hāmen. C. P. 98.

|| Gōð bið mannum ðæt ælc hæbbe his ægen wīf, ʒnd ælc wīf  
 hire ceorl, ðylæs hī on unryht hāmen. C. P. 397.

|| Āgife se wer his wīfe hire ryht on hira gesinscipe, ʒnd  
 swā same ðæt wīf ðæm were. C. P. 397.

7. 5. Ne untrēsowsige gē nō sow betweoxn, buton hūru ðæt gē sow  
 gehæbben sume hwīle, ærðæmpe gē sowru gebedu ʒnd sowra  
 offrunga dōn willen, ʒnd eft sōna cirrað tō sowrum ryht-  
 hāmede. C. P. 98.

|| Ne fornime incer nōðer oðer ofer will butan geðafunge,  
 ðæm tīnum ðe hē hine wille gebiddan, ac geāmtigeað inc tō  
 gebedum. C. P. 399.

7. 6. Ne cweðo ic nō ðæt ðæt ic ær cwæð bebesodende, ac lārende  
 ʒnd geðafigende. C. P. 397.

7. 9. . . . ðæt hit ste bētere ðæt mēn gehlewige ðonne hē  
 birne. C. P. 401.

7. 29, 30. Ðā ðe wīf hæbben, sien ðā swelce hīe nān hæbben; ʒnd  
 ðā ðe wēpen, sien ðā swelce hī nō ne wēpen; ʒnd ðā ðe fægnigen,  
 sien ðā swelce hī nō ne fægnigen. C. P. 395.

7. 30, 31. Sien ðā hæbbendan swelce hīe nōwiht hæbben; ʒnd

6. 11. Et haec quidam fuistis, sed 7. 5. Nolite fraudare invicem, nisi  
 abluti estis, sed sanctificati es- forte ex consensu ad tempus, ut  
 tis. . . . vacetis orationi, (*Greg. 2 om. rel.*)

6. 13. Esca ventri, et venter escis; et iterum revertimini in idip-  
 Deus autem et hunc et has de- sum. . . .

7. 1. . . . Bonum est homini mulie- 7. 6. Hoc autem dico secundum  
 rem non tangere. indulgentiam, non secundum im-  
 perium.

7. 2, 3. Propter fornicationem autem 7. 9. . . . Melius est enim (*Greg. om.*  
 unusquisque suam uxorem habeat enim) nubere quam uri.

(*Greg.* suam habeat uxorem), et 7. 29-31. . . . Qui habent uxores,  
 unaquaeque suum virum habeat. tamquam non habentes sint; et  
 Uxori vir debitum reddat, similiter qui flent, tamquam non flentes;  
 autem (*Greg. om. autem*) et uxor et qui gaudent, tamquam non  
 viro. gaudentes; . . . qui emunt, tam-

- ða ðe ðisses middangeardes notigað swelce hi his nō ne notigen. C. P. 387, 389.
7. 31. Dyses middangeardes ansten ofergæð. C. P. 395.
7. 35. Ðis ic cweðe for eowerre ðearfe, ðylās ic eow mid ænige grine gefoo. Ic eow sægge hwæt eow arwyrðlicost is tō beganne, qnd hū gē fullecōst magon Gode ðiowian ðæt eow læst ðinga mierð. C. P. 401.
8. 8. Se ofermete ne befæst us næfre Gode. C. P. 316.
8. 9. Lœciað nū ðæt ðios eowru læf ne weorðe oðrum mōnnum tō biſwice. C. P. 451.
8. 11, 12. Donne forwyrð ðin brōður for ðinum ðingum, for ðone ær Crist geðrōwade. Swā, ðonne gē gesyngiað wið eowre brōðer, qnd ofslæað hira untruma[n] gewit, ðonne gesyngige gē wið God. C. P. 451.
9. 9. Ne forbinde gē nō ðæm ðerscendum (ðyrstendum H.) oxum ðone mūð. C. P. 104.
9. 20. Donne ic wæs mid Iudeum, ic wæs swelce hie. C. P. 100.
10. 7. Ðæt folc sæt, æt, qnd dranc, qnd siððan aſyson qnd eodon him plegean. C. P. 309.
10. 13. Ne gegripe eow næfre nān costung buton mēnnesu. C. P. 70.
10. 33. Swā-swā ic wilnige on eallum ðingum ðæt ic mōnnum cwēme qnd licge. C. P. 146.
11. 31. Ðær wē us selfum dēmden, ðonne ne dēm(de) us nō God. C. P. 415.

quam non possidentes; et qui utuntur hoc mundo, tamquam non utantur; praeteritenim figura huius mundi.

7. 35. . . . Hoc ad utilitatem vestram dico; non ut laqueum vobis iniiciam, sed ad id quod honestum est, et quod facultatem praebeat sine impedimento Dominum observandi (*Greg.* Domino observandi).
8. 8. Esca . . . nos non commendat Deo. . . .
8. 9. Videte . . . ne forte haec licentia vestra offendiculum fiat infirmis.
8. 11, 12. Et peribit infirmus in tua (*Greg.* conscientia) scientia frater,
- propter quem Christus mortuus est. Sic autem peccantes in fratres, et percutientes conscientiam eorum infirmam, in Christum peccatis.
9. 9. . . . Non alligabis (*Greg.* obturabis) os bovi trituranti. . . .
9. 20. . . . Factus sum Iudaeis tamquam Iudaeus. . . .
10. 7. . . . Sedit populus manducare et bibere, et surrexerunt ludere.
10. 13. Tentatio vos non apprehendit (*Greg.* apprehendat) nisi humana. . . .
10. 33. Sicut et ego per omnia omnibus placeo. . . .
11. 31. . . . Si nosmetipsos diiudicemus, non utique iudicemur.

13. 4. . . . Ðæt sio Godes lufu sio geðyld. C. P. 214.  
 | Lufu bið geðyldig. C. P. 222.  
 || Hio bið mildu. C. P. 222.
14. 38. Sē þe God ne ongit, ne ongit God hine. C. P. 28.
15. 34. Onwæcnað, gē ryhtwisan, ƿnd ne syngiað mǣ. C. P. 461.

## 2 CORINTHIANS.

1. 17. Wene gē nū Ðæt ic ænigre leahtmōdnesse bruce, oððe Ðætte ic ðence æfter woruldluste, oððe wene gē Ðæt ægðer sīe mid mē ge Gise ge Nese? C. P. 328.
1. 24 (Vulg. 23). Ne sint wē nāne wāldendas eowres gelaefan, ac sint fultumend eowres gefean; forðsæmpe gē stōndað on gelaefan. C. P. 114.
2. 17. Swā-swā of Gode, beforan Gode, wē sprecað on Criste. C. P. 370.
3. 17. Ðær se Dryhtnes Gāst is, Ðær is frēodom. C. P. 262, 264.
4. 5. Wē sint eowre ðeowas for Cristes lufan. C. P. 116.
5. 13. Ðeah wē nū ofer ure mǣð ðenceen ƿnd smæagen, Ðæt wē doð for Gode; ðonne wē hit eft gemetlæceað, ðonne doð wē Ðæt for eow. C. P. 100.
5. 14, 15. Gif Crist for us eallum deað wæs, ðonne weorðað ealle mēn dēade; hwæt is ðonne bētre, Ða-hwile-þe wē libben, ðonne wē ures flāscas lustum ne libben, ac Ðæs bebodum þe for us dēad wæs ƿnd eft ārās? C. P. 42.

13. 4. Charitas patiens est, benigna est. . . .
14. 38. Si quis autem ignorat, ignorabitur.
15. 34. Evigilate, iusti, et nolite peccare. . . .
2. 17. . . . Sicut ex Deo, coram Deo, in Christo loquimur.
3. 17. . . . Ubi autem (*Greg. om. autem*) Spiritus Domini, ibi libertas.
4. 5. . . . Nos autem servos vestros per Iesum (*Greg. Christum*).
5. 13. Sive enim (*Greg. om. enim*) mente excedimus, Deo; sive sobrii sumus, vobis.

## 2 CORINTHIANS.

1. 17. . . . Numquid levitate usus sum? Aut quae cogito, secundum carnem cogito, ut sit apud me Est et Non?
1. 23. . . . Non quia dominamur fidei vestrae, sed adiutores sumus gaudii vestri; nam fide statis (*Greg. fide enim statis*).
5. 14, 15. . . . Si unus (*Greg. Christus*) pro omnibus mortuus est, ergo omnes mortui sunt; et (*Greg. ins. si*) pro omnibus mortuus est Christus (*Greg. om. Christus, ins. superest*) ut et (*Greg. om. et*) qui vivunt iam non sibi vivant,

6. 2. Nu is hiersumnesse tīma, ƿnd nū sint hālnesse dagas. C. P. 246
6. 7. Gāð gē gewāpnode, āgðer ge on ðā swiðran hƿnd ge on ðā winestran, mid ðām wāpnum ryhtwisnesse. C. P. 82.
8. 13, 14. Ne bio gē oðrum mƿnnum swā giofole ðæt hit weorðe ƿow selfum tō geswinca, ac ofer ðæt þe gē selfe genōg hæbben, ƿellað ðæt ðearfum, ƿnd mid ðy gebetað hiora wādle, ðætte swā-ilce-swā hie bioð hēr gefylde mid tūre genyhtsumnesse, wē ƿeƿon ƿac mid hiora genyhtsumnesse. C. P. 324.
9. 6. Sē þe lýtēl sēwð, hē lýtēl rīpeð. C. P. 324.
9. 7. . . . ðætte ðone gladan giefan God lufode. C. P. 322.
11. 29. Hwā bið geuntrumod, ðæt ic ne sīe ƿac geuntrumod? oððe hwā bið gescƿnded, ðæt ic ƿac ðæs ne scamige? C. P. 100.  
 || Hwā bið medtrum, ðæt ic ne sīe ƿac for his ðingum stoc? Oððe hwā bið gescƿnded, ðæt mē forðām ne scamige? C. P. 164.
12. 2, 4. Paulus, ðeah-þe hē wāre gelæded on neorxnawƿng, þēr hē ārimde ðā digolnesse ðæs ðridan heƿones. . . . C. P. 98.

## GALATIANS.

1. 10. Gif ic mƿnnum cƿme ƿnd licige, ðonne ne bio ic nō Godes ðeow. C. P. 146.
2. 11. See C. P. 144.
3. 1. Ēalā gē ungewitfullan Galatæ, hwā gehƿfgade ƿow? C. P. 206.

sedei qui pro ipsis mortuus est et resurrexit.

6. 2. . . . Ecce nunc tempus acceptabile, ecce nunc dies salutis.
6. 7. . . . Per arma iustitiae a dextris et a (*Greg. om.* et a) sinistris (*Greg. sinistrisque* gradiens).
8. 13, 14. Non enim (*Greg. om.* enim) ut aliis sit remissio, vobis autem tribulatio, sed ex aequalitate . . . Vestra abundantia illorum inopiam suppleat, ut et (*Greg. et ut*) illorum abundantia vestrae inopiae sit supplementum. . . .
9. 6. . . . Qui parce seminat, parce et metet. . . .
9. 7. . . . Hilarem enim datorem diliget Deus.
11. 29. Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror?
12. 2, 4. Scio hominem in Christo . . . raptum huiusmodi usque ad tertium coelum. . . . Quoniam raptus est in paradysum, et audivit arcana verba, quae non licet homini loqui (*Greg. sum.*).

## GALATIANS.

1. 10. . . . Si adhuc hominibus placerem, Christi servus non essem.
3. 1. O insensati Galatae, quis vos fascinavit? . . .

3. 3. Swā dysige gē sint, ðætte ðæt, ðæt gē gæstlice underfengon, gē willað geendian flæsclice. C. P. 206.
5. 22. . . . ðætte ðæs Gastes wæstm sie lufu, ond gefea, ond ryht-wislicu sibb. C. P. 344.
6. 1. Gif hwa sie abisgod mid hwelcum scyldum, gē ðonne, þe gæstlice sindon, gelærað ða swelcan mid manðwærnesse gæste; gescæawiað eow selfe, ðylæs eow becyme costnung. C. P. 152.
6. 2. Bere eower ælc oðres byrðenne betweohxn eow, ðonne gefylle gē Godes æ. C. P. 218.
- || Berað eowre byrðenna gemænlice betwux iow, ðonne gefylle gē Godes æ. C. P. 395.

## EPHESIANS.

4. 3, 4. Geornlice gebinde gē iow tōsǣmne mid anmōdnesse ond mid sibbe, ðæt gē sien swā gelices mōdes swā gē sint gelices lichoman, swā-swā gē ealle sint gelaðode tō anum tōhopan. C. P. 344.
4. 14. Ne læte gē eow ælcra lare wind awęcggan. C. P. 306.
4. 31. Ælc ðweora, ond ælc ierre, ond unweorðscipe, ond geclibe, ond tæl, sie anumen fram eow, . . . and <sup>1</sup> ælc yfel forlæte gē on eowrum ingeðƿnce. C. P. 222.
6. 1. Bearn, heo gē underðodde eowrum ieldrum mægum on Dryhtne. C. P. 182.
6. 4. Ne gremige gē eowru bearn. C. P. 182.

3. 3. Sic stulti estis, ut cum spiritu coeperitis, nunc carne consummemini (*Greg. consummamini*)?
5. 22. Fructus autem Spiritus est charitas, gaudium, pax. . . .
6. 1. . . . Si praeoccupatus fuerit homo in aliquo delicto, vos, qui spirituales (*Greg. spirituales*) estis, huiusmodi instruite (*Greg. instruite huiusmodi*) in spiritu lenitatis (*Greg. mansuetudinis*), considerans te ipsum, ne et tu teneris.
6. 2. Alter alterius (*Greg. sec. Ital. Invicem*) onera (*Greg. ins. vestra*) portate, et sic adimplebitis legem Christi.

## EPHESIANS.

4. 3, 4. Solliciti servare unitatem Spiritus in vinculo pacis. Unum corpus, et unus spiritus, sicut vocati estis in una spe vocationis vestrae.
4. 14. . . . Non . . . circumferamur omni vento doctrinae.
4. 31. Omnis amaritudo, et ira, et indignatio, et clamor, et blasphemia, tollatur a vobis, cum omni malitia.
6. 1. Filii, obedite parentibus vestris in Domino. . . .
6. 4. . . . Nolite ad iracundiam provocare filios vestros. . . .

<sup>1</sup> So Sweet.

6. 5. Bioð ge underðiedde sowrum worldhlāfordum. C. P. 200.  
 6. 9. Ge hlāfordas, dōð ge sowrum monnum ðæt ilce be hiora andefane, and gemetgiað ðone ðrean; geðenceað ðæt ægðar ge hiora hlāford ge sower is on hefonum. C. P. 200, 202.  
 6. 15. Soðgeað sowre fett, þæt ge sin gearwe tō ganne on sibbe weg æfter minra bōca bebodum. C. P. 44.

## PHILIPPIANS.

2. 8. Crist ure Alresend hiene selfne gesaðmædde emne oð ðone dsað. C. P. 300.  
 3. 19. . . . ðette hiora wōmb wære hiora God, and hie dyden him hiora bismer tō weorðscipe. C. P. 316.  
 4. 10. Ic eom swiðe gefionde on Dryhtne ðette ge æfre woldon ænige wuht sow selfum witan ær ic hit sow wite. Hit is gōð ðæt ge hit nu wistun. Næron ge nōht æmettige, ðeah ge wel ne dyden. C. P. 206.

## COLOSSIANS.

2. 23. Oft, ðonne mon mā fæst ðonne hē ðyrfe, ðonne sowað hē utan saðmōdnesse, and for ðære ilcan saðmōdnesse hē ofermod-egað innan micle ðy hefiglicor. C. P. 312.  
 3. 5. Sto gidsung, þe . . . wære hearga and idelnysse gefera. C. P. 156.  
 6. 5. . . . Obedite dominis carnalibus. . . .  
 6. 9. Et vos, domini, eadem facite illis, remittentes minas, scientes quia (*Greg.* quod) et illorum et vester Dominus est in coelis. . . .  
 6. 15. Calceati pedes in praeparatione evangelii pacis.  
 4. 10. Gavisus sum autem (*Greg. om.* autem) in Domino vehementer, quoniam tandem aliquando refluistis pro me sentire, sicut et sentiebatis; occupati autem (*Greg.* enim) eratis.

## COLOSSIANS.

## PHILIPPIANS.

2. 8. . . . (*Greg. ins.* Quia Redemptor noster) Humiliavit semetipsum, factus obediens usque ad mortem. . . .  
 3. 19. . . . Quorum Deus venter est, et gloria in confusione ipsorum. . . .  
 2. 23. Quae sunt rationem quidem habentia sapientiae in superstitione et humilitate, et non ad parcendum corpori, non in honore aliquo ad saturitatem carnis.  
 3. 5. . . . Avaritiam (*Greg.* Et avaritia), quae est simulacrorum (*Greg.* idolorum) servitus.

## 1 THESSALONIANS.

2. 7. Wē sint gewordene swelce lýtlingas betweoxn ƿow. C. P. 116.

## 2 THESSALONIANS.

1. 3, 4. Wē sculon simle sæcgēan Gode ƿancas for ƿow, brōƿur, swā-swā hit wel wyrðe is, forƿæmpe ƿower gelesafa hæfð ofer-  
 ƿungen swiðe mōnēgra oðerra mōnna, ƿnd ƿower lufu is  
 betweohxn ƿow swiðe genyhtsumu, swā ƿæt wē apostolas sint  
 swiðe gefeonde ealle for ƿowrum gelesafan ƿnd for ƿo(w)rum  
 geðylde. C. P. 212.
2. 1, 2. Ic ƿow healsige, brōƿur, for ƿām tōcyme Dryhtnes  
 Hælendan Cristes, ƿnd for ure gesomnunge, ƿæt gē nō tō  
 hrædlice ne sien āstyrede frōm ƿowrum gewitte, nē ƿow tō  
 swiðe ne [on]drædað for nānes mōnnes wordum, nē for nānes  
 witgan gaste, nē ƿeah ƿow hwelc ārendgewrit cume, swelce hit  
 frōm ūs āsend (sēnd H.) sīe, ƿnd ƿāron cýðe ƿæt se dōmes dæg  
 nēah sīe. C. P. 212.
3. 14, 15. Swā-hwā-swā ūrum wordum ƿnd gewritum hieran nylle,  
 dō hit mōn ūs tō witanne, ƿnd næbbe gē nænne gemānan wið  
 hiene, forƿām ƿætte hiene gesceamige. . . Ne scule gē wið  
 hiene gebæran swā-swā wið frond, ac gē him sculon cīdan  
 swā-swā brēðer. C. P. 356.

## 1 THESSALONIANS.

2. 7. . . . Facti sumus (*Greg. ins. sicut*)  
 parvuli in medio vestrum. . . .

## 2 THESSALONIANS.

1. 3, 4. Gratias agere debemus sem-  
 per Deo (*Greg. Deo semper*) pro  
 vobis, fratres, ita ut dignum est,  
 quoniam supercrevit fides vestra,  
 et abundat charitas uniuscuiusque  
 vestrum in invicem, ita ut et nos  
 ipsi in vobis gloriemur in eccle-  
 siis Dei, pro patientia vestra et  
 fide. . . .
2. 1, 2. Rogamus autem vos, fratres,

per adventum Domini nostri Iesu  
 Christi, et nostrae congregationis  
 in ipsum, ut non cito moveamini  
 a vestro sensu neque terreamini,  
 neque per spiritum, neque per ser-  
 monem, neque per epistolam tam-  
 quam per nos missam, quasi instet  
 dies Domini.

3. 14, 15. . . . Si quis non obedit verbo  
 nostro per epistolam, hunc notate,  
 et ne (*Greg. non*) commisceamini  
 cum illo, ut confundatur. Et  
 nolite quasi (*Greg. ut*) inimicum  
 existimare (*Greg. ins. illum*), sed  
 corripite ut fratrem.



## 1 TIMOTHY.

3. 1. Sē þe bisecephād [bisecephāde] gewilnað, gōd weorc hē gewilnað. C. P. 52.
3. 2. Bisecepe gedafenað þæt hē sīe tællēas. C. P. 52.
4. 1, 3. . . . Ðæt ðæm forhæbbendum hwilum gebyrede ðæt hīe gewiten of hīera geleafan, and forbīodað mannum ðæt hīe hīrwien, and ða mēttas þe God self gescēop tō etonne geleaf-fullum mōnnum, ðæm þe ongietað sōðfæstnesse and Gode ðanciað mid gōdum weorcum hīs gifa. C. P. 316, 318.
4. 11, 12. Bebiot ðis, and lāre; and ne forsto nān mōn ðīne gioguðe. C. P. 325.
4. 13. Donne ic cume, ðonne beo ðū abisgod ymbe rædinge. C. P. 168.
5. 1. Ne ðreata ðū nā ðone ealdan, ac healsa hīene swā ðīnne fæder. C. P. 180.
5. 8. Sē þe ne gīmð ðāra þe hīs beoð, and hīru Godes ðeowa, hē wiðsæcð Godes geleafan, and hē bið trēowlēas. C. P. 138.
5. 23. . . . Ðæt ge mōston drincan gewealden wīnes for ðowres magan medtrymnesse. C. P. 318.
6. 1. Ælc ðāra þe sīe under ðæm geoke hlāfordsciepes, hē sceal hīs hlāford æghwelcere āre and weorðsciepes wurðne onmunan. C. P. 200.
6. 10. . . . Ðæt ælces yfles wyrtruma wære ðæt mōn wilnode hwelcere gīdsunge. C. P. 72.

## 1 TIMOTHY.

3. 1. . . . Si quis episcopatum desiderat, bonum opus desiderat.
3. 2. Oportet ergo (*Greg. autem*) episcopum irreprehensibilem esse. . . .
4. 1, 3. . . . Discedent quidam a fide, . . . prohibentium nubere, abstinere a cibis quos Deus creavit ad percipiendum cum gratiarum actione fidelibus et iis (*Greg. his*) qui cognoverunt veritatem.
4. 11, 12. Praeceptum haec, et doce. Nemo adolescentiam tuam contemnat. . . .
4. 13. Dum venio, attende lectioni. . . .
5. 1. Seniores ne increpaveris, sed obsecra ut patrem. . . .
5. 8. Si quis autem (*Greg. Qui*) suorum, et maxime domesticorum, curam non habet, fidem negavit, et est infideli deterior.
5. 23. . . . Modico vino utere propter stomachum tuum (*Greg. om. tuum*) et frequentes tuas infirmitates.
6. 1. Quicumque sunt sub iugo servi, dominos suos omni honore dignos arbitrentur. . . .
6. 10. Radix enim (*Greg. om. enim*) omnium malorum est cupiditas. . . .

6. 17. Sægeað ðæm welegum gind ðisne middangeard ðæt hie tō ofermōdlice ne ðyncen, nā tō wel ne trūwigen ðissum ungewissum welum. C. P. 180.

## 2 TIMOTHY.

2. 4. Nele (Ne [scy]le H.) nān Godes ðeow hiene selfne tō ungemetlice gebindan on woruldscipum, ðylās he mislīcige ðæm þe hiene ær selfne gesealde. C. P. 130.
4. 1, 2. Ic ðe beþeode beforan Gode and ðæm Hælendan Criste, se þe dēmente is cwicum and deaðum, and ic ðe beþeode [þeode] ðurh his tōcyme and ðurh his rice, ðæt ðu stānde on ðissum wordum, and hie lāre ægðer ge gedæftelice ge eac ungedæftelice. C. P. 96.
4. 2. Lāre hie, and healsa, and tæl hiera unðeawas, and ðeah geðyldelice. C. P. 290.

## TITUS.

1. 9. . . . ðæt se lāreow sceolde beon mihtig tō tyhtanne on hālwende lāre, and eac tō ðreageanne ða þe him wiðstandan willen [willað]. C. P. 90.
1. 15. . . . þæt ðæm clānum wære eal clāne; and ðæm unclānum nāre nāht clāne. C. P. 316.
2. 15. Lār ðæt folc, and ðreata, and tæl, and hāt, ðæt hie witen ðæt ge sume anwāld habbað ofer hie. C. P. 290.

6. 17. Divitibus huius sæculi præcipe non sublime (*Greg. superbe*) sapere, neque sperare in incerto divitiarum (*Greg. ins. suarum*). . .

verbum, insta opportune, impotune; argue, obsecra, increpa in omni patientia et doctrina.

## TITUS.

## 2 TIMOTHY.

2. 4. Nemo militans Deo implicat se negotiis saecularibus, ut ei placeat cui se probavit.
4. 1, 2. Testificor coram Deo et Iesu Christo, qui iudicaturus est vivos et mortuos per adventum ipsius et regnum eius, prædica

1. 9. . . . Ut potens sit exhortari in doctrina sana, et eos qui contradicunt arguere.

1. 15. (*Greg. ins.* Quia) Omnia munda mundis; coinquinatis autem et infidelibus nihil est mundum. . . .

2. 15. Haec loquere, et exhortare, et argue cum omni imperio. . . .

## HEBREWS.

8. 13. Ðætte nu forealdod is, ƿæt is fornēah losod. C. P. 204.  
 9. 4. *See* C. P. 124.  
 11. 36, 37. Ða hālgan mēn geƿafedon on ƿisse worlde mōnig bismar  
 ƿnd mōnige swyngēan, ƿnd mōnige bēndas ƿnd karcernu; hīe  
 wāron stānde, ƿnd snidene mid snide; hīe wāron costode, ƿnd  
 mid sweordum hīe wāron ofslāgene. C. P. 204.  
 12. 5, 6. Sunu min, ne āgimelēasa ƿn Godes swingan, nē ƿn ne  
 beo wērig for his ƿreunga, forƿēampe God lufað ƿone þe hē  
 ƿreað, ƿnd swingeð ælc bearn þe hē underfōn wile. C. P. 252.  
 12. 9, 10. Ʈre flāsclican fædras lārdon us, ƿnd wē hīe ondredon;  
 hīe ƿreadon us, ƿnd wē weorðodon hīe; hū micle swiðor  
 sculon wē ƿonne bīon gehiersume ƿām þe ƿre gāsta Fæder  
 bið, wið ƿām þe (ƿæt H.) wē mōten libban on senesse! Ʈre  
 flāsclican fædras us lārdon tō ƿām þe hīera willa wās, ac ƿæt  
 wās tō swiðe scortre hwile, forƿēampe ƿeos world is swiðe lānu;  
 ac se gāstlica Fæder, hē us lārð nytwyrðlicu ðing tō underfōnne,  
 ƿæt is ƿæt wē geearnigen ƿæt ece lif. C. P. 254.  
 12. 12, 13. Āstreceað eowre āgāledan hōnda ƿnd eowru cneown,  
 ƿnd stæppað ryhte; ne healtigeað lēng, ac bīoð hale. C. P. 64.  
 12. 14. Seceað sibbe ƿnd gōd tō eallum mōnnum, būtan ƿære ne  
 mæg nān mōn God geston. C. P. 344.

## HEBREWS.

8. 13. . . . Quod autem (*Greg. enim*) antiquatur et senescit prope interitum est.  
 11. 36, 37. Alii (*Greg. Sancti*) vero (*Greg. om. vero*) ludibria et verbera experti, insuper et vincula et carceres; lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt. . . .  
 12. 5, 6. . . . Fili mi, noli negligere disciplinam Domini, neque fatigeris in (*Greg. eum*), ab eo argueris; quem enim diligit Dominus castigat, flagellat autem omnem filium quem recipit.  
 12. 9, 10. . . . Patres quidem carnis nostrae eruditores habuimus (*Greg. habuimus eruditores*), et reverebamur eos; non multo magis obtemperabimus Patri spirituum, et vivemus? Et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos; hic autem ad id quod utile est in recipiendo sanctificationem eius.  
 12. 12, 13. . . . Remissas manus et soluta (*Greg. dissoluta*) genua erigite, et gressus rectos facite pedibus vestris, ut non claudicans quis erret, magis autem sanetur.  
 12. 14. Pacem sequimini cum omnibus, et sanctimoniam, sine qua nemo videbit Deum.

13. 4. Ðæm wōhhæmerum dæmeð Dryhten. C. P. 401.  
 13. 7. Gemunað eowerra foregengena þara þe eow bodedon Godes word, and behealdað hiera liif and hiera forðsið, and gungað on ðone geleafan. C. P. 204.

JAMES.

1. 19. Ste æghwelc mæn swiðe hræd and swiðe geornfull to gehieranne, and swiðe læt to sprecanne. C. P. 20.  
 1. 26. Gif hwa tiorhað ðæt he æfæst ste, and nyle gemiddlian his tungan, ðæt mōd lreð him selfum, forðæm his æfæstnes bið swiðe idlu. C. P. 20.  
 3. 1. Broður, ne heo eower to fela lārēowa. C. P. 32.  
 3. 8. . . . ðæt hio wære swiðe unstill, yfel, and deaðberendes atres full. C. P. 20.  
 3. 14, 15, 17. Gif ge hæbben yfelne andan on iow, and tioran and geflitu on iowrum mōde, ne gilpe ge nō, ne ne fægnað ðæs, and ne flitað mid iowrum leasungum wið ðæm sōðe; forðæm sē wisdōm nis ufan cumen of hefonum, ac he is eorðlic, and wildeorlic, and eac deofullc. Ac sē þe of Gode cymð, he bið godes willan and geasum. C. P. 346, 348.  
 4. 4. Swā-hwā-swā wille bion ðisse weorlde frēond to ungemetlice, he bið gehāten Godes frēond. C. P. 421.

13. 4. . . . Fornicatores enim (*Greg. autem*) et adulteros iudicabit Deus.  
 13. 7. Mementote praepositorum uestrorum qui uobis locuti sunt uerbum Dei; quorum intuentes exitum conversationis, imitamini fidem.  
 3. 1. Nolite plures magistri fieri, fratres mei. . . .  
 3. 8. . . . Inquietum malum, plena ueneno mortifero.  
 3. 14, 15, 17. Quod si zelum amarum habetis, et contentiones sint (*Greg. sunt*) in cordibus uestris (*Greg. corde uestro*), nolite gloriari, et mendaces esse aduersus ueritatem; non est enim (*Greg. om. enim*) ista sapientia desursum descendens, sed terrena, animalis, diabolica. . . . Quae autem desursum est) sapientia primum quidem pudica est, deinde pacifica. . . .  
 4. 4. . . . Quicumque ergo (*Greg. om. ergo*) uoluerit amicus esse saeculi huius, inimicus Dei constituitur.

JAMES.

1. 19. . . . Sit autem (*Greg. om. autem*) omnis homo uelox ad audiendum, tardus autem ad loquendum. . . .  
 1. 26. Si quis autem (*Greg. om. autem*) putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum, huius uana est religio.

## 1 PETER.

2. 9. Gē sint acoren kynn Gode, ƿnd kynelices ƿreosthādes. C. P. 84.
3. 15. Bēoð simle gearwe to lāronne ƿnd to forgifonne ælcum ðara þe eow ryhtlice bidde ymbe ðone tohopan þe gē habbað on eow. C. P. 172.
4. 11. Swā-hwā-swā spræce, spræce hē Godes worde, swelce ða word nā his ne sten, ac Godes. C. P. 370.
- Gif hwā ðenige, ðenige hē swelce hē hit of Godes mægene ðenige, næs of his selves. C. P. 322.
5. 1, 2. Ic eom eower efnðeowa, ƿnd Cristes ðrōwunge gewiota, ic eow healsige ðæt gē fēden Godes heorde þe under eow is; . . . ungenidde, mid eorum ægnum willum, gē sculon ðencean for eowre heorde Godes ðnces, nalles nō for fracoðlicum gestreonum. C. P. 136.
5. 3. Ne sint wē nāne waldendas ðisses folces, ac wē sint to bisene gesette ure heorde. C. P. 118.

## 2 PETER.

1. 5, 6. Nū gē habbað geleafan, wyrcað nū gōd weorc, ƿnd habbað ðonne wīsdōm, ƿnd on ðām wīsdōme habbað forhæfdnesse ƿnd eac lārað, ƿnd hūru on ðære forhæfdnesse geðylde. C. P. 310.
2. 16. ðæt dumbe ƿnd ðæt gehæfte nēat ðreade ðone wītgan for his yflan willan, ða hit clipode swā-swā mann, ƿnd mid ðy gestierde ðām wītgan his unryhtre ƿnd dysigre [dysiglicre] wilnunge. C. P. 256.

## 1 PETER.

2. 9. Vos autem genus electum, regale sacerdotium. . . .
3. 15. . . . Parati semper ad satisfactionem omni poscenti vos rationem de ea, quae in vobis est, spe.
4. 11. Si quis loquitur, quasi sermones Dei; si quis ministrat (*Greg.* administrat), tamquam ex virtute quam administrat Deus. . . .
5. 1, 2. . . . Obsecro, consenior et testis Christi passionum, . . . pascite qui in vobis est gregem Dei,

providentes non coacte, sed spontanee secundum Deum; neque turpis lucri gratia, sed voluntarie.

5. 3. Neque ut (*Greg.* Non) dominantes in cleris (*Greg.* clero), sed forma facti gregis. . . .

## 2 PETER.

1. 5, 6. . . . Ministrare in fide vestra virtutem, in virtute autem scientiam, in scientia autem abstinentiam, in abstinentia autem patientiam. . . .
2. 16. Correptionem vero (*Greg. om.*

2. 21. . . . ƿæt him wære bȝtere ƿæt hi nō sōƿfastnesse weg ne ongeaten, ƿōhne hi underbæc gecƿerden siȝðan hi hine on-geaten. C. P. 445.
2. 22. . . . ƿæt se hund wille etan ƿæt he ær æspāw, ƿnd sio sugu hi wi[l]e sylian on hire sole, sæfterðæmðe hio æðwægen bið. C. P. 419.

## 1 JOHN.

4. 18. Sio fullfræmede Godes lufu ædrifeð æweg ðone ege. C. P. 362.

## REVELATION.

3. 2. Bio ðu wacor, ƿnd gebet ðā weore ðe deadlicu sint in ðe; ne mætte ic nō ðin weore fullfræmed beforan minnum Gode. C. P. 445.
3. 15, 16. Eala, wære he æuðer, oððe hāt, oððe ceal[d]! Ac forðonðe he is wlaco, ƿnd nis nāuðer, nē hāt, nē ceald, ðeah ic hine stupe ic hine wille eft utaspiwan of minnum mūðe. C. P. 445, 447.
3. 18. Smirewað eowre eagan mid sealfe, þæt gē mægen gesion. C. P. 68.
3. 19. Ic ðreage ƿnd swinge ðā þe ic lufige. C. P. 252.
4. 8. . . . ƿæt hie stien ðām hefonlican nēatum gelice, þā wæron geēawde, swæ hit æwriten is ƿæt hie wæron ymb eall utan mid eagam besett, ƿnd eac innane eagna full. C. P. 194.

vero) habuit suae vesaniae; sub-  
iugale mutum animal (*Greg. om.*  
animal, *ins.* quod in), hominis  
voce loquens, prohibuit prophetæ  
insipientiam.

2. 21. Melius enim (*Greg. om.* enim)  
erat illis (*Greg. eis*) non cognos-  
cere viam iustitiæ, quam post  
agnitionem retrorsum converti....
2. 22. . . . Canis reversus ad suum  
vomitum, et sus lota in volutabro  
luti.

## 1 JOHN.

4. 18. . . . Perfecta charitas foras  
mittit timorem. . . .

## REVELATION.

3. 2. Esto vigilans, et confirma  
cetera quæ moritura erant; non  
enim invenio opera tua plena  
coram Deo meo.
3. 15, 16. . . . Utinam frigidus esses,  
aut calidus! Sed quia tepidus es,  
et nec frigidus nec calidus, inci-  
piam te evomere ex ore meo.
3. 18. . . . Collyrio inunge oculos  
tuos, ut videas.
3. 19. Ego quos amo, arguo et  
castigo. . . .
4. 8. Et quattuor animalia . . . in  
circuitu, et intus plena sunt ocu-

14. 3. Ða singað ðone sang ðe nān mōn ȝlles singan ne mæg, buton ðæt hun(d)tȝontig ȝnd feowertig ȝnd feower ðusendo. C. P. 409.

14. 4. Ðæt sindan ða, ða ðe mid wifum ne beoð besmitene, ȝnd hira mægeðhad habbað gehealdenne; ða folgiað ðām Lambe swā-hwār-swā hit færoð. C. P. 409.

22. 17. Ss þe gehfere ðæt hiene mōn clipige, clipige hē eac oðerne, ȝnd cweðe: Cum. C. P. 37a.

lia. . . (*Greg. sum.* Ostensa quippe quadraginta quattuor millia).

coeli animalia in circuitu et intus oculis plena describuntur). 14. 4. Hi sunt, qui cum mulieribus non sunt coinquinati; virgines

14. 3. . . . Nemo poterat dicere enim sunt. Hi (*Greg. et*) sequuntur Agnum quocumque ierit. . . .

canticum, nisi illa centum quadraginta quattuor millia. . . . (*Greg.* 22. 17. . . . Qui audit, dicat: Canticum cantant quod nemo Veni. . . .

potest dicere, nisi illa centum

# THE LAWS OF KING ALFRED

(In Schmid's *Gesetze der Angelsachsen*, 2nd ed., pp. 58-66)

## EXODUS.

20. 1-3, 7-17, 23. Drihten wæs sprecende þas word to Moyse, and þus cwæð : Ic eom Drihten þin God ; ic þe utgelædde of Egypta londe and of hiora þsowdome. Ne lufa þu oðre fremde godas ofer me. Ne minne noman ne eig þu on idelnesse, forþonþe þu ne bist unscyldig wiþ me, gif þu on idelnesse eigest minne noman. Gemyne þæt þu gehālgige þone ræstedæg. Wyrceað eow syx dagas, and on þam siofoðan ræstað eow. Forþam on syx dagum Crist geworhte heofenas and eorðan, sæs, and ealle gesceafta þe on him synt, and hine geræste on þone seofothan dæg ; and forþon Drihten hine gehālgode. Ara þinum fæder and þinre mædder, þa þe Drihten sealde, þæt þu sie þý leng libbande on eorðan. Ne sleah þu. Ne lige þu dearnenga. Ne stala þu. Ne sæge þu lase gewitnesse. Ne wilna þu þines nehstan ierfes mid unryhte. Ne wyrce (þu) þe gyldne godas oððe seolfrene. Schmid 58.

## EXODUS.

20. 1-3, 7-17, 23. Locutusque est Dominus cunctos sermones hos : Ego sum Dominus Deus tuus, qui eduxi te de terra Aegypti, de domo servitutis. Non habebis deos alienos coram me. . . . Non assumes nomen Domini Dei tui in vanum ; nec enim habebit insontem Dominus eum qui assumpserit nomen Domini Dei sui frustra. Memento ut diem sabbati sanctifices. Sex diebus operaberis,

et facies omnia opera tua. Septimo autem die sabbatum Domini Dei tui est ; non facies omne opus in eo, tu, et filius tuus et filia tua, servus tuus et ancilla tua, iumentum tuum, et advena qui est intra portas tuas. Sex enim diebus fecit Dominus coelum et terram, et mare, et omnia quae in eis sunt, et requievit in die septimo ; idcirco benedixit Dominus diei sabbati, et sanctificavit eum. Honora patrem tuum et matrem tuam, ut sis longaevus



21. 1-36. Dis synt þā dōmas þe þu him sættan scealt : Gif hwā gebicgge cristenne þeow, VI gear þeowige hē ; þy siofoðan bæo hē frioh orceapunga. Mid swelce hrægle hē inōode, mid swelce gange hē ut. Gif hē wif self hæbbe, gange hio ut mid him. Gif se hlāford him þonne wif sealde, ste hio and hire bearn þæs hlāfordes<sup>1</sup>. Gif se þeowa þonne cwæðe : Nelle ic from minum hlāforde, nē from minum wife, nē from minum bearne, nē from minum ierfe<sup>2</sup>, brænge hine þonne his hlāford to þæs temples dura, and þurhþýrlige his eare mid æle, to tæcne þæt hē ste æfre siððan þeow.

Peah hwā gebycgge his dohtor on þeowenne, ne ste hio ealles swā þeowu swā oðru mēnnenu. Nāge hē hie ut on elþeodig folc to bebycgganne ; ac gif hē hire ne reccē, sē þe hie bohte, læte hie frēo on elþeodig folc. Gif þonne hē alsfe his suna mid to hāsmanne, dō hie gýfta, and lōcige þæt hio hæbbe hrægl, and þæt weorð ste hire mægðhades, þæt is, se weotuma agife hē hire þone. Gif hē hire þara nān ne dō, þonne ste hio frioh.

super terram quam Dominus Deus tuus dabit tibi. Non occides. Non moechaberis. Non furtum facies. Non loqueris contra proximum tuum falsum testimonium. Non concupisces domum proximi tui, nec desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia quae illius sunt. . . . Non facietis deos argenteos, nec deos aureos facietis vobis.

21. 1-36. Haec sunt iudicia quae propones eis : Si emeris servum Hebraeum, sex annis serviet tibi ; in septimo egredietur liber gratis. Cum quali veste intraverit, cum tali exeat ; si habens uxorem, et uxor egredietur simul. Sin autem dominus dederit illi uxorem, et pepererit filios et filias, mulier et liberi eius erunt domini sui, ipse vero exhibit cum vestitu suo.

Quod si dixerit servus : Diligo dominum meum et uxorem ac liberos, non egrediar liber, offeret eum dominus diis, et applicabitur ad ostium et postes, perforabitque aurem eius subula, et erit ei servus in saeculum.

Si quis vendiderit filiam suam in famulam, non egredietur sicut ancillae exire consueverunt. Si displicuerit oculis domini sui cui tradita fuerat, dimittet eam ; populo autem alieno vendendi non habebit potestatem, si spreverit eam. Sin autem filio suo desponderit eam, iuxta morem filiarum faciet illi ; quod si alteram ei acceperit, providebit puellae nuptias, et vestimenta et pretium pudicitiae non negabit. Si tria ista non fecerit, egredietur gratis absque pecunia.

<sup>1</sup> Note the omission here.

<sup>2</sup> An insertion.

Se mōn se þe his gewealdes mōnnan ofslēa, swelte sē deaðe. Se þe hine þonne nēdes ofslōge, oððe unwillum oððe ungewealdes, swelce hine God swā sende on his hōnda, and hē hine ne ymbsyrede, sīe hē fēores wyrðe and folcryhtre bōte, gif he frið-stōwe gesēce. Gif hwā þonne of giernesse and gewealdes ofslēa his þone nēhstan þurh searwa, alūc þu hine fram mīnum weofode, to-þam-þe hē deaðe swelte.

Se þe slēa his fæder oððe his mōdor, sē secal deaðe sweltani.

Se þe frīone forstæle and hē hine bebycgge, and hit [hym] onbestæled sīe þæt hē hine berēccēan ne mæg, swelte sē deaðe.

Se þe werge his fæder oððe his mōdor, swelte sē deaðe.

Gif hwā slēa his þone nēhstan mid stāne oððe mid fyste<sup>1</sup>, and hē þeah utgangan mæge bi stafe, begite him lāce, and wyrce his weorc þa-hwīle-þe hē self ne mæge.

Se þe slēa his āgenne þeowne ēsne oððe his mēnnen, and hē ne sý idæges deað, þeah hē libbe twā niht oððe þreo, ne bið hē ealles swā scyldig, forþonþe hit wæs his āgen frōh ; gif hē þonne sīe idæges deað, þonne sitte sīo scyld on him.

Gif hwā on cēase ēacniend wif gewerde, bēte þone sēwerdlan<sup>2</sup>, swā him dōmeras gereccen ; gif hīo deað sīe, selle sāwle wið sāwle. Gif hwā oðrum his ēage oððo, selle his āgen fore, toð fore teð, hōnda wið hōnda, fēt fore fēt, bærning fore bærning, wund wið wunde, lāl wið lāla.

Qui percusserit hominem volens occidere, morte moriatur. Qui autem non est insidiatus, sed Deus illum tradidit in manus eius, constituam tibi locum in quem fugere debeat. Si quis per industriam occiderit proximum suam et per insidias, ab altari meo evelles eum, ut moriatur.

Qui percusserit patrem suum aut matrem, morte moriatur.

Qui furatus fuerit hominem et vendiderit eum, convictus noxae morte moriatur.

Qui maledixerit patri suo vel matri, morte moriatur.

Si rixati fuerint viri, et percus-

serit alter proximum suum lapide vel pugno, et ille mortuus non fuerit, sed iacuerit in lectulo ; si surrexerit, et ambulaverit foris super baculum suum, innocens erit qui percusserit, ita tamen ut operas eius, et impensas in medicos, restituat.

Qui percusserit servum suum vel ancillam virga, et mortui fuerint in manibus eius, criminis reuserit ; sin autem uno die vel duobus supervixerit, non subiacebit poenae, quia pecunia illius est.

Si rixati fuerint viri, et percusserit quis mulierem praegnantem, et abortivum quidem fecerit, sed

<sup>1</sup> Note the omission.

<sup>2</sup> Much abridged.

Gif hwa aalea his þeowe oððe his þeowenne þæt eage ut, and he þonne hi gedō anigge, geofreoge hie for þon. Gif he þonne þone tōð ofalea, dōð þæt ilca.

Gif oxa ofhnite wer oððe wif, þæt hie deade stien, ste he mid stānum ofworpod, and ne ste his flæsc eten. Se hlāford bið unseyldig, gif se oxa hntol wære twām dagum ār oððe þrim, and se hlāford hit nyste; gif he hit þonne wiste, and he hine inne betȳnan nolde, and he þonne wer oððe wif ofalōge, ste he mid stānum ofworpod, and ste se hlāford ofalegen oððe [se man] forgolden, swā þæt witan tō rihte finden. Sunu oððe dohtor gif he ofstinge, þæs ilcan dōmes ste he wyrða. Gif he þonne þeow oððe þeowmennen ofstinge, geselle þam hlāforde XXX scill. seolfres, and se oxa ste mid stānum ofworpod.

Gif hwa adelfe wæterpyt, oððe betȳnedne ontȳne, and hine eft ne betȳne, gelde swelc neāt swelc þæron befealle, and hæbbe him þæt deade.

Gif oxa oðres monnes oxan gewundige, and he þonne deað ste, bebyeggen þone oxan, and hæbben him þæt weorð gemāne, and

ipsa vixerit, subiacebit damno quantum maritus mulieris expetierit, et arbitri iudicaverint; sin autem mors eius fuerit subsecuta, reddet animam pro anima, oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede, adustionem pro adustione, vulnus pro vulnere, livorem pro livore.

Si percusserit quispiam oculum servi sui aut ancillae, et luscus eos fecerit, dimittet eos liberos pro oculo quem eruit. Dentem quoque si excusserit servo vel ancillae suae, similiter dimittet eos liberos.

Si bos cornu percusserit virum aut mulierem, et mortui fuerint, lapidibus obruetur, et non comedentur carnes eius; dominus quoque bovis innocens erit. Quod si bos cornupeta fuerit ab heri et nudiustertius, et contestati sunt dominum eius, nec recluserit eum, occideritque virum aut mulierem; et bos lapidibus obru-

etur, et dominum eius occident. Quod si pretium fuerit ei impositum, dabit pro anima sua quidquid fuerit postulatus. Filium quoque et filiam si cornu percusserit, simili sententiae subiacebit. Si servum ancillamque invaserit, triginta siclos argenti domino dabit, bos vero lapidibus opprimetur.

Si quis aperuerit cisternam et foderit, et non operuerit eam, cecideritque bos aut asinus in eam, reddet dominus cisternae pretium iumentorum; quod autem mortuum est, ipsius erit.

Si bos alienus bovem alterius vulneraverit, et ille mortuus fuerit; vendent bovem vivum, et dividunt pretium, cadaver autem mortui inter se dispertient. Sin autem sciebat quod bos cornupeta esset ab heri et nudiustertius, et non custodivit eum dominus suus; reddet bovem pro bove, et cadaver integrum accipiet.

ðac þæt flæsc swā þæs dēadan. Gif se hlāford þonne wiste þæt se oxa hnitol wære, and hine healdan nolde, selle him oðerne oxan fore, and hæbbe him eall þæt flæsc. Schmid 33, 60.

22. 1-6, 10-12, 16-31. Gif hwā forstele oðres oxan, and hine ofalēa oððe bebycgge, selle twēgen wið, and fower scēap wið anum. Gif hē næbbe hwæt hē selle, sīe hē self beboht wið þām fīo.

Gif þeof brece mannes hūs nihtes, and hē weorðe þær ofslegen, ne sīe hē nā manslēges scyldig. Gif hē siððan æfter sunnan upgonge þis dæð, hē bið manslēges scyldig, and hē þonne self swelte, buton hē nreddæda wære. Gif mid him cwicum sīe funden þæt hē ær stæl, be twyfealdum forgielde hē hit.

Gif hwā gewerde oðres monnes wingearð, oððe his æcras, oððe his landes awuht, gebste swā hit mon geeahlige.

Gif fyr sīe ontēnded ryht<sup>1</sup> to bærnenne, gebste þone æfwerðelsan se þæt fyr ontēnt.

Gif hwā oðfæste his frēnd fīoh, gif hē hit self stæle, forgyld e be twyfealdum. Gif hē nyte hwā hit stæle, gelādige hine selfne, þæt hē þær nān fācn ne gefrēmede. Gif hit þonne cucu feoh wære, and hē secgege þæt hit hēre nāme, oððe þæt hit self æcwæle, and hē gewitnesse hæbbe, ne þearf hē þæt geldan. Gif hē þonne gewitnesse næbbe, and hē him ne getrēwea, swērige hē þonne.

22. 1-6, 10-12, 16-31. Si quis furatus fuerit bovem aut ovem, et occiderit vel vendiderit, quinque boves pro uno bove restituet, et quattuor oves pro una ove.

Si effringens fur domum sive suffodiens fuerit inventus, et accepto vulnere mortuus fuerit, percussor non erit reus sanguinis. Quod si orto sole hoc fecerit, homicidium perpetravit, et ipse morietur. Si non habuerit quod pro furto reddat, ipse venundabitur. Si inventum fuerit apud eum quod furatus est vivens, sive bos, sive asinus, sive ovis, duplum restituet.

Si laeserit quispiam agrum vel vineam, et dimiserit iumentum suum ut depascatur aliena, quid-

quid optimum habuerit in agro suo, vel in vinea, pro damni aestimatione restituet.

Si egressus ignis invenerit spinas, et comprehenderit acervos frugum sive stantes segetes in agris, reddet damnum qui ignem succenderit.

Si quis commendaverit proximo suo asinum, bovem, ovem, et omne iumentum, ad custodiam, et mortuum fuerit, aut debilitatum, vel captum ab hostibus, nullusque hoc viderit; iusiurandum erit in medio quod non extenderit manum ad rem proximi sui, suscipietque dominus iuramentum, et ille reddere non cogetur. Quod si furto ablata fuerit, restituet damnum domino.

<sup>1</sup> Lambard has 'rȳp,' harvest, which is probably right.

Gif hwa fæmnan beswice unbeweddode, and hire mid slæpe, forgielde hie, and hæbbe hi siððan him to wife. Gif þære fæmnan fæder hie þonne sellan nelle, agife he þæt fih æfter þam weotuman.

Þa fæmnan, þe gewuniað onfōn gealdorcæstigan, and scinlæcan, and wiccan, ne læt þu þa libban.

And sē þe hæme mid nētene, swelte hē deaðe.

And sē þe godgeldum onsæcge ofer God anne, swelte sē deaðe.

Ūtancumene and elþeodige ne geswene þu nō, forðonþe gē wæron gfu elþeodige on Ægypta londe.

Þa wuduwan and þa stropcild ne sceððað gē, nē hie nāwer dēriað. Gif gē þonne elles dōð, hie cleopiað to mē, and ic gehiere hie, and ic eow þonne slæa mid mīnum sweorde, and ic gedō þæt eowru wif beoð wydewan, and eowru bearne beoð stēopcild.

Gif þu fih to borge selle þinum geferan, þe mid þe eardian wille, ne nede þu hine swā nēdling, and ne gehēne þu hine mid þy sacan.

Gif mōn næbbe būton anfeald hrægl hine mid to wrēonne oððe to wērianne, and hē hit to wēdde selle, sēr sunnan setlgonge sīe hit agifen. Gif þu swā ne dēst, þonne cleopiað hē to mē, and ic hine gehiere, forþonþe ic eom swiðe mildheort.

Ne tæl þu þine Dryhten, nē þone hlāford þæs folces ne werge þu.

Si seduxerit quis virginem necdum desponsatam, dormieritque cum ea, dotabit eam, et habebit eam uxorem. Si pater virginis dare noluerit, reddet pecuniam iuxta modum dotis quam virgines accipere consueverunt.

Maleficos non patieris vivere.

Qui coierit cum iumento, morte moriatur.

Qui immolat diis occidetur, praeterquam Domino soli.

Advenam non contristabis, neque affliges eum; advenae enim et ipsi fuistis in terra Aegypti.

Viduae et pupillo non noceritis. Si laeseritis eos, vociferabuntur ad me, et ego audiam

clamorem eorum, et indignabitur furor meus, percutiamque vos gladio, et erunt uxores vestrae viduae, et filii vestri pupilli.

Si pecuniam mutuam dederis populo meo pauperi qui habitat tecum, non urgebis eum quasi exactor, nec usuris opprimes.

Si pignus a proximo tuo acceperis vestimentum, ante solis occasum reddes ei; ipsum enim est solum quo operitur indumentum carnis eius, nec habet aliud in quo dormiat. Si clamaverit ad me, exaudiam eum, quia misericors sum.

Diis non detrahes, et principi populi tui non maledices.

Þine tsoðan sceattas and þine frumripan, gongendes and weaxendes, ægife þu Gode.

Eal þæt flæsc þæt wildseor læfen, ne eten ge þæt, ac sællað hit hundum. Schmid 60, 62.

23. 1, 2, 4, 6-9, 13. Leases monnes word ne reçe þu nō þæs to gehieranne, nē his dōmas nē geþafa þu, nē nāne gewitnesse sēter him ne saga þu.

Ne wend þu þe nō on þæs folces unrād and unryht gewil, on hiora spræce and geclysp ofer þin ryht and (on) þæs unwise stan lāre, nē him ne geþafa.

Gif þe becume oðres monnes gīemeleas fīoh on hand, þeah hit sie þin feond, gecyðe hit him.

Dēm þu swiðe emne; ne dēm þu oðerne dōm þām welegan, oðerne þām eormen; nē oðerne þām lofran, and oðerne þām lāðran ne dēm þu.

Onscuna þu a leasunga. Soðfæstne man and unscildigne, ne æwele þu þone nāfre.

Ne onfōh þu nāfre mædsceattum, forþon hīe ablēndað ful oft wisra monna geþōht, and hiora word onwendað.

þām elþeodigan and utancumenan ne lēt þu nō uncuðlice wið hine, nē mid nānum unrihtum þu hine ne dreçe.

Ne swerigen ge nāfre under hāðene godas, nē on nānum þingum ne cleopien ge to him. Schmid 62, 64.

### TOBIT.

4. 16. See Acts 15. 29, end.

Decimas tuas et primitias tuas non tardabis reddere; primogenitum filiorum tuorum dabis mihi. De bobus quoque et ovibus similiter facies: septem diebus sit cum matre sua, die octava reddes illum mihi.

... Carnem, quae a bestiis fuerit praegustata, non comedetis, sed proicietis canibus.

23. 1, 2, 4, 6-9, 13. Non suscipies vocem mendacii, nec iunges manum tuam ut pro impio dicas falsum testimonium.

Non sequeris turbam ad faciendum malum; nec in iudicio,

plurimorum acquiesces sententiae, ut a vero devies.

Si occurreris bovi inimici tui aut asino erranti, reduc ad eum.

Non declinabis in iudicium pauperis.

Mendacium fugies. Insontem et iustum non occides. . .

Nec accipies munera, quae etiam excaecant prudentes, et subvertunt verba iustorum.

Peregrino molestus non eris. . .

. . . Et per nomen externorum deorum non iurabitis, neque audietur ex ore vestro.

## MATTHEW.

5. 17. . . . þæt hē ne cōme no þæs bebodu tō breccanne, nē tō forbēodanne, ac mid eallum gōdum tō eacanne. Schmid 64.

## ACTS.

15. 23-29. Þā apostolas and þā ęldran brōðor hālo ęow wýscað; and wē ęow cýðað þæt wē geāscodon þæt ure gefēran sume mid urum wordum tō ęow cōmon, and ęow hefīgran [wīsan budan] tō healdanne þonne wē him budon, and ęow tō swiðe gedwealdon mid þām manigfealdum gebodum, and ęowra sāwla mā forhwerfdon þonne hīe gerihton. Þā gesōmnodon wē us ymb þæt, and us eallum gelicode þā þæt wē sēndon Paulus and Barnaban, mēn þā wilniað heora sāwla sēllan for Dryhtenes naman. Mid him wē sēndon Judam and Silam, þæt [hī] ęow þæt ilce sēgan.

Þām Hālgan Gāste wæs geþūht and us, þæt wē nāne byrðene on ęow sēttan noldon ofer þæt þe ęow nēðpearf wæs tō healdenne, þæt is þonne þæt gē forberen þæt gē deofolgyld ne weorðien, nē blōd ne picgen, nē āsmored, and frōm dērnūm geligerum; and þæt gē willen þæt oðre mēn ęow ne dōn, ne dōð gē þæt oðrum mannum. Schmid 64, 66.

## MATTHEW.

5. 17. . . . Non veni (*T. Br.*<sup>1</sup> *ins.* legem) solvere, sed adimplere.

## ACTS.

15. 23-29. . . . Apostoli et seniores fratres his qui sunt Antiochiae, . . . Syriae, et Ciliciae, fratribus ex gentibus, salutem. Quoniam audivimus quia quidam ex nobis exeuntes turbaverunt vos verbis, (*T. Br. ins.* potius) evertentes animas vestras, quibus non mandavimus, placuit nobis collectis in unum eligere viros, et mittere ad vos cum carissimis nostris Barnaba et Paulo, hominibus

qui tradiderunt (*T. Br.* tradere cupiunt) animas suas pro nomine Domini nostri Iesu Christi. Missimus ergo (*T. Br.* etiam ad vos) Iudam et Silam, qui et ipsi vobis verbis (*T. Br.* verba) referent eadem.

Visum est (*T. Br.* et) enim Spiritui Sancto et nobis nihil ultra imponere vobis oneris quam haec necessaria (*T. Br.* hoc necessario): ut abstineatis vos ab immolatis simulacrorum, et sanguine, et suffocato, et fornicatione; a quibus custodientes vos, bene agetis . . . (*T. Br. add* Quod vobis non vultis fieri, non faciatis aliis).

<sup>1</sup> T. and Br. signify MS. Cott. Tit. A. 27 and Brompton's *Chronicon* respectively, where the Latin text corresponding with the Old English is found (see Schmid, pp. xxv, xxvi).

# KING ALFRED'S VERSION

OF

## BEDE'S ECCLESIASTICAL HISTORY

### GENESIS.

2. 24. Wer ƿnd wiif, hēo tū beoð in ānum lichƿman. B. H. 70.  
 3. 16. In saare þu cennest bearn. B. H. 76.  
 35. 29. Eald ƿnd dagana full. B. H. 152.  
 49. 27. Benjamin is risende wulf; on ærmergen hē iteð hlōðe,  
 ƿnd on æfenne hƿrerðaf dæleð. B. H. 92.

### LEVITICUS.

12. 4, 5. Fore wæpnedbearne hēo sceolde hēo ahabban frȝm Godes  
 huses ingonge þreo ƿnd þritig daga; fore wifilde syx ƿnd syxtig  
 daga. B. H. 76.  
 15. 16. . . . þætte se wer, se ðe wære his wiife gemenged, þæt  
 hē sceolde wætre aðwegen ƿnd bebaðad beon, ƿnd ær sunnan  
 setlgonge ne mōste in heora gesƿmnunge ingongan. B. H. 80.

### GENESIS.

2. 24. . . . Erunt duo in carne una.  
 3. 16. . . . In dolore paries filios  
*(Bede om. filios).* . . .  
 35. 29. . . . Senex et *(Bede ac)* plenus  
 dierum. . . .  
 49. 27. Benjamin lupus rapax;  
 mane comedet praedam, et ves-  
 pere dividet spolia.

### LEVITICUS.

12. 4, 5. Ipsa vero triginta tribus  
 diebus manebit; . . . omne sanc-  
 tum non tanget, nec ingreditur

in sanctuariam, donec impleantur  
 dies purificationis suae. Sin autem  
 feminam pepererit, . . . sexaginta  
 sex diebus manebit in sanguine  
 purificationis suae *(Bede sum. ut*  
*pro masculo diebus triginta tribus,*  
*pro femina autem diebus sexa-*  
*ginta sex debeat abstinere).*

15. 16. Vir de quo egreditur semen  
 coitus, lavabit aqua omne corpus  
 suum, et immundus erit usque  
 ad vesperum *(Bede ut mixtus vir*  
*mulieri et lavari aqua debeat,*  
*et ante solis occasum ecclesiam*  
*non intrare).*



18. 7. Ne onwreoh þu scōndlicnesse þines fæder. B. H. 70.  
 20. 18. Sēo hālige æ mid deaðe slæhð, gif hwylc wæpnedmōn  
 gongeð tō mōnaðadlīum wiife. B. H. 78.

## DEUTERONOMY.

23. 10, 11. Æfter bysmrunge sēo þurh slæp wæpnedmōnum  
 gelimpeð, . . . ðeosne mōn . . . sēo cyðnis þære ealdan æ  
 bismiten cwið, . . . and him ne forgifeð þætte hē mōte in Godes  
 hūs gongan, nemne hē sý wætre adwēgen, nē þonne gēna ær  
 æfenne. B. H. 84.

## 1 SAMUEL.

21. 4. See B. H. 84.

## 1 CHRONICLES.

23. 1. See Gen. 35. 29.

## JOB.

42. 17. See Gen. 35. 29.

## PSALMS.

18. 13, 14. Drihten hlēoðrað of heofonum, and se Hēhsta sēleð  
 his stefne. Hē sēndeð his stræle, and hēo tōweorpeð; lægetas  
 gemōnigfealdað, and hēo gedrefeð. B. H. 88.  
 32. 1. Þa bēoð eadge þe heora wōnnesse forlætne bēoð, and þara  
 þe synna bewrigene bēoð. B. H. 442.  
 51. 5. Ic wāt þæt ic wæs in wānessum geðacnod, and in scyldum  
 mec cēnde mīn mōdor. B. H. 82.

18. 7. Turpitudinem patris tui . . .  
 non discooperies (*Bede* revelabis).  
 20. 18. Qui coierit cum muliere in  
 fluxu menstruo, et revelaverit tur-  
 pitudinem eius, ipsaque aperuerit  
 fontem sanguinis sui, interficien-  
 tur ambo de medio populi sui  
 (*Bede* *sum.* ita ut morte lex sacra  
 feriat, si quis vir ad menstruata  
 mulierem accedat).

## DEUTERONOMY.

23. 10, 11. Si fuerit inter vos homo  
 qui nocturno pollutus sit somnio,  
 egredietur extra castra, et non re-  
 vertetur priusquam ad vesperam  
 lavetur aqua; et post solis occa-  
 sum regredietur in castra (*Bede*

*sum.* Si post inlusionem quae per  
 somnium solet accidere, . . . hunc  
 quidem testamentum veteris legis  
 . . . pollutum dicit, et, nisi lotum  
 aqua, usque ad vesperam intrare  
 ecclesiam non concedit).

## PSALMS.

18. 13, 14. . . . Intonuit de coelo Do-  
 minus, et Altissimus dedit vocem  
 suam. . . . Et (*Bede* *om.* Et) misit  
 sagittas suas, et dissipavit eos;  
 fulgura multiplicavit, et contur-  
 bavit eos.  
 32. 1. Beati quorum remissae sunt  
 iniquitates, et quorum tecta sunt  
 peccata.  
 51. 5. Ecce enim in iniquitatibus

84. 7. Halige gongað of mægene in mægen; bið gesegen hāligra God in wlite soðawunge. B. H. 212.

ECCLESIASTES.

3. 5. . . . þætte tid wære stānas tō sēndenne, ond tid tō somnienne. B. H. 262.

ISAIAH.

35. 7. In þām cleofum, þe ær dracan eardodon, wære upyrnende grōwnes hrēodes ond rixa. B. H. 290.

JONAH.

1. 12. Ic wāt þætte þæs storm for mē is eumen ond sēnded wæs. B. H. 412.

MATTHEW.

8. 14, 15. . . . þā swægre Sanctus Petrus þæs apostoles, mid ðy heo wæs swenced mid hāto ond mid bryne fæferadle, þæt hīo tō hrīnenisse þære Dryhtenlican hōnda sōmod onfæng hālo ond mægen, ond ārās, ond ðām Hælende þegnade. B. H. 396.

9. 20, 22. Þæt wiif þe wæs prōwiende blōdes flōwnisse, heo eaðmōdlice wæs cumende æfter Drihtnes bæce, ond gehrān þæt fæs his hrægles, ond sōna instæpe hire untrymnes onweg gewāt, ond heo wæs hāl geworden. B. H. 78.

conceptus sum, et in peccatis concepit me mater mea.

84. 7. . . . Ibunt (*Bede ins. sancti*) de virtute in virtutem; videbitur Deus deorum in Sion.

ECCLESIASTES.

3. 5. (*Bede ins. Quia*) Tempus spargendi (*Bede mittendi*) lapides, et tempus colligendi. . . .

ISAIAH.

35. 7. . . . In cubilibus, in quibus prius dracones habitabant, orietur (*Bede oriretur*) viror calami et iunci.

JONAH.

1. 12. . . . Scio enim ego quoniam propter me tempestas haec gran-

dis venit. . . . (*Bede Quia propter me est tempestas haec*).

MATTHEW.

8. 14, 15. Et cum venisset Iesus in domum Petri, vidit socrum eius iacentem, et febricitantem. Et tetigit manum eius, et dimisit eam febris, et surrexit, et ministrabat eis (*Bede sum. Socrum beati Petri, quae cum februm fuisset ardoribus fatigata, ad tactum manus Dominicae surrexit, et, sanitate simul ac virtute recepta, ministrabat eis*).

9. 20, 22. Et ecce mulier quae sanguinis fluxum patiebatur duodecim annis accessit retro, et tetigit fimbriam vestimenti eius. . . . Et salva facta est mulier ex illa

11. 29. Nimað gē mīn geoc ofer ēow, ēac qnd leorniað sēt mē, þæt ic eom milde qnd ēaðmōdre heortan. B. H. 100.  
 15. 11. Nales þætte ingongeð in mūð mōnnan besmīteð, ac þā ðe utgongað of mūðe, þā seondon þe þone mōnnan besmīteð. B. H. 80.  
 15. 19. Of heortan utgongað yfele gepōhtas. B. H. 80.  
 22. 37. Lufa ðū þinne Dryhten God. B. H. 370.  
 22. 39. Lufa ðū þinne ðone nehstan. B. H. 370.  
 25. 13. Waciað gē, forðonþe gē ne weoton nē ðone dæg nē ða tide. B. H. 210.

## MARK.

6. 18. See B. H. 70.  
 12. 30, 31. See Matt. 22. 37, 39.

## LUKE.

8. 43. See Matt. 9. 20, 22.  
 10. 27. See Matt. 22. 37, 39.  
 11. 41. Ðætte ofer sēo qnd tō lafe, sēllað sēlmesse, qnd ēow beoð eal clāno. B. H. 66.

## JOHN.

8. 56. . . . blissade þæt hē gesāwe Drihtnes dæg, qnd hē hine geseah qnd gefēonde wæs. B. H. 474.

## ACTS.

4. 32. Nænig heora of þām þe hēo ahton ōwiht his beon onsundrad cwæð, ac him eallum wæron eal gemæno. B. H. 64.

hora (*Bede sum. Mulier quae fluxum patiebatur sanguinis, post tergum Domini humiliter veniens, vestimenti eius fimbriam tetigit, atque ab ea statim sua infirmitas recessit*).

22. 39. Diliges proximum tuum (*Bede om. tuum*). . . .  
 25. 13. Vigilate itaque, quia nescitis diem neque horam.

## LUKE.

11. 29. Tollite iugum meum super vos, et discite a me, quia mitis sum, et humilis corde. . . .

11. 41. . . . Quod superest, date elemosynam, et ecce omnia munda sunt vobis.

## JOHN.

15. 11. Non quod intrat in os coinquinat hominem, sed quod procedit (*Bede quae exeunt*) ex ore, hoc coinquinat (*Bede illa sunt quae coinquant*) hominem.

8. 56. . . . Exultavit ut videret diem meum (*Bede Domini*); vidit, et gavisus est.

## ACTS.

15. 19. De corde enim (*Bede Ex corde*) exeunt cogitationes malae. . . .

22. 37. . . . Diliges Dominum Deum tuum. . . .

4. 32. Nec quisquam eorum quae possidebat (*Bede Nullus eorum ex his quae possidebant*) aliquid

4. 35. . . . þæt heo wæren tōdælende heora weoruldgood syndrigum mōnnum, swā æghwylcum þearf wæs. B. H. 66.
7. 56 (Vulg. 55). Geseah hē heofenas opene, geseah hē Godes wuldur, and pone Hælend standende Godes on þā swiðran. B. H. 444.
13. 48. Swā mōnige swā fortōde wæron tō æcum life. B. H. 138.
17. 31. Qnd wære tōweard tō dēmanne eorðan ymbhwyrf on rihtwisnesse. B. H. 224.

## ROMANS.

7. 23. Ic gesēo oðere æ in mīnum leomum wiðfeohende þære æ mīnes moodes, and gehæftedne mec is lādende in synne æ, sēo is in mīnum leomum. B. H. 88.
10. 2. Hī hæfdon Godes ellsunge, ac nales æfter wisdōme. B. H. 472.

## 1 CORINTHIANS.

5. 1. . . . swā þæt hē eode tō his fæder wīfe. B. H. 110.
7. 2, 9. Se ðe hine ahabban ne mæg, hæbbe his wiif. B. H. 82.
7. 6. Ðis ic cweðo æfter forgifnesse, nales æfter bebodo. B. H. 82.

## 2 CORINTHIANS.

4. 4. . . . þætte God þā mood þara ungelæsfsumra āblānde, þy-læs him scīne sēo onlihtnes Cristes godspelles and his wuldres. B. H. 122.

suum esse dicebat, sed erant illis  
(*Bede eis*) omnia communia.

4. 35. . . . Dividebatur autem (*Bede om. autem*) singulis, prout cuique opus erat.

7. 55. . . . Vidit gloriam Dei, et Iesum stantem a dextris Dei. . . . Video (*Bede vidit*) coelos apertos. . . .

13. 48. . . . Quotquot erant praeordinati ad vitam aeternam.

17. 31. . . . Iudicaturus est (*Bede esset*) orbem in aequitate. . . .

## ROMANS.

7. 23. Video autem (*Bede om. autem*) aliam legem in membris meis repugnantem legi mentis meae, et captivantem me (*Bede captivum me ducentem*) in lege pec-

cati, quae est in membris meis.

10. 2. . . . Aemulationem Dei habent (*Bede habebant*), sed non secundum scientiam.

## 1 CORINTHIANS.

5. 1. . . . Ita ut uxorem patris sui aliquis habeat (*Bede Ita ut uxorem patris haberet*).

7. 2, 9. . . . Unusquisque suam uxorem habeat. . . . Quod si non se continent, nubant. . . . (*Bede Qui se continere non potest, habeat uxorem suam*).

7. 6. Hoc autem dico secundum indulgentiam, non secundum imperium.

## 2 CORINTHIANS.

4. 4. . . . Deus huius saeculi (*Bede saeculi huius*) excaecavit mentes

## TITUS.

1. 15. Eall bið clæne clænum; þæm besmitenum ƿnd ungelæfsumum nōht bið clæne. . . . Forðon bismiten syndon ge heora mōd ge ingewitnis. B. H. 8a.

## 2 PETER.

2. 22. *See* B. H. 11a.

infidelium, ut non fulgeat illis  
(*Bede* ne eis fulgeret) illuminatio  
evangelii gloriæ Christi. . . .

## TITUS.

1. 15. Omnia munda mundis; co-

inquinatis autem et infidelibus  
nihil est mundum, sed inquinatae  
sunt eorum et mens et conscientia  
(*Bede* coinquinata sunt enim et  
mens eorum et conscientia).



KING ALFRED'S VERSION  
OF  
OROSIUS' HISTORY

GENESIS.

19. 24 ; 37. 3 ; 44. 47, 54. *See Oros. 32.*

37. *See Oros. 34.*

EXODUS.

1. 8, 11 ff. ; 12. 31. *See Oros. 34.*

7. 20 ; 8. 3, 6, 17 ; 11. 10 ; 12. 51. *See Oros. 36.*

8. 24 ; 9. 3, 6, 10, 23-25 ; 10. 13, 15, 21, 22 ; 12. 29, 33, 37 ; 14. 5,  
6 ff., 22, 28. *See Oros. 38.*

# ÆLFRIC'S HOMILIES

## GENESIS.

1. 3. Hē cwæð: Geweorðe leoht. And ðærrihte wæs leoht geworden. *Æ. H. i. 14.*
1. 26. Hē cwæð: Uton gewyrcean mannan to ure anlicnyse. *Æ. H. i. 16.*  
    || Hē cwæð: Uton gewyrcean mannan to ure gelicnyse. *Æ. H. i. 288.*
1. 27. And hē worhte ða Adam to his anlicnyse. *Æ. H. i. 288; cf. ii. 324.*
1. 31. And hē behæold þa ealle his weorc ðe hē geworhte, and hi wæron ealle swiðe gōde. *Æ. H. i. 14.*
2. 2, 3. And on ðam seofodan dæge hē geændode his weorc, and geswac ða. And gehālgode þone seofodan dæg, forðan ðe hē on ðam dæge his weorc geændode. *Æ. H. i. 14.*  
    || Þa geræste hē hine, and ðone dæg gehālgode. *Æ. H. ii. 206.*
2. 7. And God þa geworhte sēne mannan of lāme, and him onābleow gäst, and hine geliffæste, and hē wearð ða mann gesceapen on sǣwle and on lichaman. *Æ. H. i. 12.*  
    || And hē worhte ða þone man mid his handum, and him onābleow sǣwle. *Æ. H. i. 16; cf. i. 20.*

## GENESIS.

1. 3. Dixitque Deus: Fiat lux. Et facta est lux.
1. 26. Et ait: Faciamus hominem ad imaginem et similitudinem nostram. . . .
1. 27. Et creavit Deus hominem ad imaginem suam. . . .
1. 31. Veditque Deus cuncta quae fecerat, et erant valde bona. . . .
2. 2, 3. Complevitque Deus die septimo opus suum quod fecerat, et requievit die septimo ab universo opere quod patrarat. Et benedixit diei septimo, et sanctificavit illum, quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret.
2. 7. Formavit igitur Dominus Deus hominem de limo terrae, et inspiravit in faciem eius spiraculum vitae, et factus est homo in animam viventem.

2. 15-17. God þa hine gebröhte on neorxnawange, and hine þær gelögode, and him to cwæð: Ealra þæra þinga þe on neorxnawange sindon þu mōst brūcan, and hi ealle bæoð þe betæhte, buton anum trēowe þe stent on middan neorxnawange; ne hrepa þu þæs trēowes wæstm, forþanðe þu bist deaðlic, gif þu þæs trēowes wæstm geetst. *Æ. H. i. 12, 14.*
2. 18. Þa cwæð God: Nis nā gedafenlic þæt þes man āna bæo, and næbbe nænne fultum; ac uton gewyrcean him gemacan, him to fultume and to frōfre. *Æ. H. i. 14.*
2. 19. And þa wæs Adam swā wis þæt God gelædde to him nȳtenu, and deorcynn, and fugelcynn, ða-ða hē hi gesceapene hæfde, and Adam him eallum naman gesceop; and swā-swā hē hi þa genamode, swā hi sindon gehātene. *Æ. H. i. 14.*
2. 21-23. And God þa geswefode þone Adam, and þa-þa hē slēp ða genam hē ān rib of his sidan. And geworhte of ðam ribbe ænne wifman, and āxode Adam hū hēo hātan sceolde. Þa cwæð Adam: Hēo is bān of minum bānum, and flāsc of minum flāsce; hēo hire nama Virago, þæt is, fāmne, forðanðe hēo is of hire were genumen. *Æ. H. i. 14; cf. ii. 8, 58, 66.*
2. 25. And hi wæron ða nacode. *Æ. H. i. 18.*
3. 1-5. Hē cōm ða on næddran hiwe to þam twām mannum, ærest to ðam wife, and hire to cwæð: Hwi forbæad God sow þæs trēowes wæstm, ðe stent on middan neorxnawange? Þa cwæð þæt wif: God us forbæad þæs trēowes wæstm, and cwæð þæt wē sceoldon deaðe sweltan, gif wē his onbyrigdon. Ða

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|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>2. 15-17. Tulit ergo Dominus Deus hominem, et posuit eum in paradiso voluptatis, . . . praecepitque ei dicens: Ex omni ligno paradisi comedere; de ligno autem scientiae boni et mali ne comedas; in quocumque enim die comederis ex eo, morte morieris.</li> <li>2. 18. Dixit quoque Dominus Deus: Non est bonum esse hominem solum; faciamus ei adiutorium simile sibi.</li> <li>2. 19. Formatis igitur Dominus Deus de humo cunctis animalibus terrae, et universis volatilibus coeli, adduxit ea ad Adam, ut videret quid vocaret ea; omne</li> </ol> | <p>enim quod vocavit Adam animae viventis, ipsum est nomen eius.</p> <ol style="list-style-type: none"> <li>2. 21-23. Immisit ergo Dominus Deus soporem in Adam; cumque obdormisset, tulit unam de costis eius. . . Et aedificavit Dominus Deus costam quam tulerat de Adam in mulierem, et adduxit eam ad Adam. Dixitque Adam: Hoc nunc os ex ossibus meis, et caro de carne mea; haec vocabitur Virago, quoniam de viro sumpta est.</li> <li>2. 25. Erat autem uterque nudus. . .</li> <li>3. 1-5. Sed et serpens erat callidior cunctis animalibus terrae quae fecerat Dominus Deus. Qui dixit</li> </ol> |
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cwæð se deofol : Nis hit nā swā ðu segst, ac God wāt genōh geare, gif ge of ðam trēowe geetað, þonne beoð sowere eagan geopenode, and ge magon gesson and tōcnāwan ægðer ge gōd ge yfel, and ge beoð englum gelice. *Æ. H. i. 16, 18.*

|| Swā mære ge beoð swā-swā englas, gif ge of þam trēowe etað, . . . and ge habbað gescead ægðer ge gōdes ge yfeles. *Æ. H. i. 176.*

3. 6. Wearð þeah þæt wif forspanen þurh ðæs deofles lāre ; and genam of ðæs trēowes wæstme, and gæst, and sealde hire were, and hē gæst. *Æ. H. i. 18 ; cf. ii. 220, 240, 330.*

3. 17, 18. And cwæð : Forðanðe ðu wære gehýrsum ðines wifes wordum, and mīn bebod forsāwe, þu scealt mid earfoðnyssum þe mętes tilian. And seo eorðe, þe is awyriged on þinum weorce, sylð þe ðornas and brēmblas. *Æ. H. i. 12.*

|| ðornas and brēmblas þe sceolon wexan, forðanðe ðu wære þinum wife gehýrsum swiðor þonne mē, mihtigum Drihtne. *Æ. H. ii. 254.*

|| Seo eorðe, þe is awyriged on ðinum weorce, ægifð þe ðornas and brēmblas. *Æ. H. ii. 406.*

3. 19. Þu eart of eorðan genumen, and þu awęnst tō eorðan. Þu eart dust, and ðu awęnst tō dūste. *Æ. H. i. 18.*

|| Þu eart eorðe, and þu gewęnst tō eorðan. Ðu eart dūst, and þu gewęnst tō dūste. *Æ. H. i. 300.*

3. 20. Ða sette Adam eft hire oðerne naman, Æua, þæt is, lif ; forðanðe heo is ealra lybbendra mōdor. *Æ. H. i. 14.*

ad mulierem : Cur praecepit vobis Deus ut non comederetis de omni ligno paradisi ? Cui respondit mulier : De fructu lignorum quae sunt in paradiso vescimur ; de fructu vero ligni quod est in medio paradisi praecepit nobis Deus ne comederemus, et ne tangeremus illud, ne forte moriamur. Dixit autem serpens ad mulierem : Nequaquam morte moriemini. Scit enim Deus quod in quocumque die comederitis ex eo, aperientur oculi vestri, et eritis sicut dii, scientes bonum et malum.

3. 6. Vidit igitur mulier quod bonum esset lignum ad vescendum, et pulchrum oculis, aspectuque de-

lectabile ; et tulit de fructu illius, et comedit, deditque viro suo, qui comedit.

3. 17, 18. Adae vero dixit : Quia audisti vocem uxoris tuae, et comedisti de ligno ex quo praeceperam tibi ne comederes, maledicta terra in opere tuo ; in laboribus comedes ex ea cunctis diebus vitae tuae. Spinās et tribulos germinabit tibi, et comedes herbam terrae.

3. 19. . . . Pulvis es, et in pulverem reverteris.

3. 20. Et vocavit Adam nomen uxoris suae Heva, eo quod mater esset cunctorum viventium.

3. 21. God him worhte ða reaf of fellum, and hi wæron mid þam fellum gescrýdde. *Æ. H. i. 18.*
3. 24. And adræfde hi butu of neornawange. *Æ. H. i. 18.*
4. 8. *See Æ. H. ii. 58.*
5. 4, 5. And hē and his wif ða bearn gestrýndon, ægðer ge suna ge dohtra. And hē leofode nigon hund geara and þrittig geara, and siððan swealt. *Æ. H. i. 20.*
5. 24. *See Æ. H. i. 308.*
6. 14, 15. Wyre þe nū ænne arc, þreo hund fæðma lang, and fiftig fæðma wid, and þritig fæðma heah; gehrēf hit eall, and geclēm ealle þa sēamas mid tyrwan<sup>1</sup>. *Æ. H. i. 20.*
6. 17, 18. Ic wille sēndan flōd ofer ealne middangeard. . . . Ic wylle forðon eal mancynn mid wætere for heora synnum; ac ic wylle gehealdan þe ænne, and þin wif, and þine prý suna, Sem, and Cham, and Iafeth, and heora þreo wif<sup>2</sup>. *Æ. H. i. 20.*
6. 19. Ic gegaderige in tō þe of deorcynne and of fugelcynne symble gemacan, þæt hi eft tō fōstre beon. *Æ. H. i. 20; cf. i. 536.*
7. 1. Forðanþe ðu eart rihtwis, and mē gecweme, . . . gā inn syððan mid þinum hrwum. *Æ. H. i. 20.*
7. 11, 12. God . . . asēnde rēn of heofonum fēowertig daga tōgædere, and geopenode þær togēanes ealle wyllspringas and wæterpēotan of þære micclan niwelnysse. *Æ. H. i. 22.*

3. 21. Fecit quoque Dominus Deus Adae et uxori eius tunicas pelliceas, et induit eos.
3. 24. Eiecitque Adam. . . :
5. 4, 5. . . . Genuitque filios et filias. Et factum est omne tempus quod vixit Adam anni nongenti triginta, et mortuus est.
6. 14, 15. Fac tibi arcam, . . . et bitumine lines intrinsecus et extrinsecus. . . . Trecentorum cubitorum erit longitudo arcae, quinquaginta cubitorum latitudo, et triginta cubitorum altitudo illius.
6. 17, 18. Ecce ego adducam aquas diluvii super terram, ut interfici-

ciam omnem carnem, in qua spiritus vitae est subter coelum; universa quae in terra sunt consumerentur. Ponamque foedus meum tecum; et ingredieris arcam tu, et filii tui, uxor tua, et uxores filiorum tuorum, tecum.

6. 19. Et ex cunctis animantibus universae carnis bina induces in arcam, ut vivant tecum, masculini sexus et feminini.

7. 1. . . . Ingredere tu, et omnis domus tua, in arcam; te enim vidi iustum coram me in generatione hac.

7. 11, 12. . . . Rupti sunt omnes

<sup>1</sup> Ælfric has inverted the order of these passages; they are here somewhat disjoined, and rearranged in the Biblical order.

<sup>2</sup> From Gen. 7. 13, 'Sem, et Cham, et Iapheth, . . . et tres uxores filiorum.'

7. 13. *See* Gen. 6. 17, 18, note.
7. 16, 17. God beleac hi bynnan þām arce. . . . Ðæt flōd wēox ða and ābær up þone arc, and hit oferstāh ealle dūna. *Æ. H. i. 22.*
7. 21. *See* *Æ. H. i. 22.*
8. 13. *See* *Æ. H. ii. 38*; cf. Gen. 7. 11, 12.
9. 11, 14, 15. Ic wylle settan mīn wēdd betwux mē and eow to pisum behāte: þæt is, þonne ic oferteo heofenas mid wolcnum, þonne bið sæsowod mīn rēnboga betwux þām wolcnum, þonne beo ic gemyndig mīnes wēddes, þæt ic nelle heononforð mancynn mid wætere adrēncan. *Æ. H. i. 22.*
9. 18. *See* *Æ. H. i. 20.*
9. 29. Noe leofode on eallum his life, sē þām flōde and æfter þām flōde, nigon hund gēara and fiftig gēara; and hē þā forðfērde. *Æ. H. i. 22.*
10. 21, 22, 24. *See* *Æ. H. i. 24.*
11. 1. Þā wæs ān gereord on eallum mancynne. *Æ. H. i. 318*; cf. *i. 22.*  
 || Eal middaneard hæfde āne sprāce. *Æ. H. ii. 472.*
11. 4. Ða cwædon hi betwux him þæt hi woldon wyrcean āne burh, and ænne stýpel binnon þære byrig, swā heahne þæt his hrōf astige up to heofenum. *Æ. H. i. 22.*  
 || Hit getimode æfter Noes flōde, þæt entas woldon arāran āne burh, and ænne stýpel swā heahne þæt his hrōf astige oð heofon. *Æ. H. i. 318*; cf. *ii. 198.*  
 || Men woldon him arāran swā heahne stýpel þæt his hrōf astige to heofenum. *Æ. H. ii. 472.*

fontes abyssi magnae, et cataractae coeli apertae sunt, et facta est pluvia super terram quadraginta diebus et quadraginta noctibus.

7. 16, 17. . . . Inclusit eum Dominus deforis. Factumque est diluvium quadraginta diebus super terram, et multiplicatae sunt aquae, et elevarunt arcam in sublime a terra.
9. 11, 14, 15. Statuam pactum meum vobiscum, et nequaquam ultra interficietur omnis caro aquis diluvii, neque erit deinceps diluvium dissipans terram. . . . Cumque ob-

duxero nubibus coelum, apparebit arcus meus in nubibus, et recordabor foederis mei vobiscum, et cum omni anima vivente quae carnem vegetat, et non erunt ultra aquae diluvii ad delendum universam carnem.

9. 29. Et impleti sunt omnes dies eius nongentorum quinquaginta annorum; et mortuus est.
11. 1. Erat autem terra labii unius, et sermonum eorundem.
11. 4. Et dixerunt: Venite, faciamus nobis civitatem et turrim, cuius culmen pertingat ad coelum. . . .

11. 7, 8. Ðā cōm God þærtō, þā-ða hi swiðost worhton, and sealde ælcum mēnn, þe ðær wæs, synderlice spræce. Þā wæron þær swā fela gereord swā ðær manna wæron; and heora nān nyste hwæt oðer cwæð. And hi ðā geswicon þære getimbrunge, and tōferdon geond ealne middangeard. *Æ. H. i. 22.*

|| God s̅ac forðī hi tōstēncte, swā þæt h̅e forgeaf ælcum ð̅æra wyrhtena seltcūð gereord, and heora nān ne cūðe oðres spræce tōcnāwan. Hi ðā geswicon ð̅ære getimbrunge, and tōferdon geond ealne middangeard. *Æ. H. i. 31a.*

|| Ac se Ælmihtiga tōwearp heora anginn, swā þæt h̅e forgeaf ælcum ð̅æra wyrhtena synderlic gereord, and heora nān nyste hwæt oðer gecwæð. *Æ. H. ii. 472.*

11. 10-17. *See Æ. H. i. 24.*

12. 3. *See Gen. 26. 4.*

15. 13, 14, 16. Þā cwæð se Ælmihtiga God tō Abrahame: Wite ðū þæt ðm cynn sceal s̅l̅t̅eodig wunian on oðrum earde s̅f̅ower hund g̅æra, and hi hi on ð̅eowte gebringað, and micclum swēncað. S̅oð̅lice ic d̅æme ð̅am folce; and ðm m̅ægð̅ s̅iðð̅an mid micclum s̅æhtum of ð̅am lande f̅ærð̅, and on ð̅am f̅eorð̅an c̅n̅eowe hi gecyrrað hider ong̅æan. *Æ. H. ii. 190.*

17. 1, 2. God . . . him tō cwæð: Ic eom Ælmihtig Drihten; gang beforan m̅e, and b̅eo fulfr̅emed. And ic s̅ette m̅in w̅eð betwux m̅e and ð̅e, and ic ð̅e pearle gem̅enigfylde. *Æ. H. i. 90.*

17. 3. Abraham hine āstrehte eallum limum tō eorðan. *Æ. H. i. 90.*

17. 5. Ne b̅eo ðū geofged heononforð Abram, ac Abraham, forðan- þe ic ges̅ette ð̅e manegra p̅eoda f̅æder. *Æ. H. i. 92.*

11. 7, 8. Venite igitur, descendamus, et confundamus ibi linguam eorum, ut non audiat unusquisque vocem proximi sui. Atque ita divisit eos Dominus ex illo loco in universas terras, et cessaverunt aedificare civitatem.

15. 13, 14, 16. Dictumque est ad eum: Scito praeoscens quod peregrinum futurum sit semen tuum in terra non sua, et subiicient eos servituti, et affligent quadringentis annis. Verumtamen gentem cui servituri sunt ego iudicabo; et post haec egredientur cum

magna substantia. . . . Generatione autem quarta revertentur huc. . . .

17. 1, 2. . . . Dixitque ad eum: Ego Deus omnipotens; ambula coram me, et esto perfectus. Ponamque foedus meum inter me et te, et multiplicabo te vehementer nimis.

17. 3. Cecidit Abram pronus in faciem.

17. 5. Nec ultra vocabitur nomen tuum Abram, sed appellaberis Abraham, quia patrem multarum gentium constitui te.

17. 6, 7. Cyningas aspringað of ðe. And ic sætte mīn wēd betwux mē and ðe, and þīnum ofspringe æfter ðe, þæt ic beo ðīn God and ðīnes ofspringes. *Æ. H. i. 90.*
17. 9, 10, 12. Heald þū mīn wēd, and þīn ofspring æfter ðe on heora mægðum. Dis is mīn wēd þæt gē healdan sceolon betwux mē and eow, þæt ælc hysecild on eowrum cynrene beo ymbśniden; þæt tæcñ sý betwux mē and eow. Ælc hysecild, þonne hit eahta nihta eald bið, sý ymbśniden, ægðer ge æpelboren ge þeowetling. *Æ. H. i. 90, 92.*
17. 14. Swā hwylc hysecild swā ne bið ymbśniden on þām fylmene his flāscas his sāwul losað, forðanþe hē āydlode mīn wēd. *Æ. H. i. 94.*
- ¶ And se ðe þis forgæið his sāwul losað, forðanþe hē mīn wēd āydlode. *Æ. H. i. 92.*
17. 15, 16. Ne ðīn wif ne beo gehāten Sarai, ac beo gehāten Sarra; and ic hī geblētsige, and of hire ic ðe sylle sunu. *Æ. H. i. 92.*
17. 17. *See Æ. H. i. 92.*
17. 19, 22, 26, 27. (Of hire ic ðe sylle sunu,) þone ðū geegest Isaac; and ic sætte mīn wēd tō him and tō his ofspringe on ecere fæstnunge. And æfter ðære spræce se Ælmihtiga upgewende. On þām ylcā dæge wæs Abraham ymbśniden, and eal his hýfred. *Æ. H. i. 92; cf. i. 90.*

17. 6, 7. . . . Regesque ex te egredi-  
entur. Et statuam pactum meum  
inter me et te, et inter semen  
tuum post te in generationibus  
suis, foedere sempiterno; ut sim  
Deus tuus, et seminis tui post te.

17. 9, 10, 12. . . . Et tu ergo cus-  
todies pactum meum, et semen  
tuum post te in generationibus  
suis. Hoc est pactum meum quod  
observabitis inter me et vos: . . .  
Circumcidetur ex vobis omne mas-  
culinum. . . . Infans octo dierum  
circumcidetur in vobis, omne mas-  
culinum in generationibus vestris;  
tam vernaculus quam emptitius  
circumcidetur, et quicumque non  
fuerit de stirpe vestra.

17. 14. Masculus, cuius praeputii

caro circumcisa non fuerit, dele-  
bitur anima illa de populo suo,  
quia pactum meum irritum fecit.

17. 15, 16. . . . Sarai uxorem tuam  
non vocabis Sarai, sed Saram. Et  
benedicam ei, et ex illa dabo tibi  
filium. . . .

17. 19, 22, 26, 27. . . . Sara uxor tua  
pariet tibi filium, vocabisque no-  
men eius Isaac; et constituam  
pactum meum illi in foedus sem-  
piternum, et semini eius post  
eum. . . . Cumque finitus esset  
sermo loquentis cum eo, ascendit  
Deus ab Abraham. . . . Eadem die  
circumcisis est Abraham; . . . et  
omnes viri domus illius . . . pariter  
circumcisi sunt.

18. 2. *See* Æ. H. ii. 234.

18. 18. *See* Gen. 26. 4.

19. 1. *See* Æ. H. i. 38.

19. 24, 25. *See* Æ. H. i. 246.

21. 4. And syððan his sunu Isaac, on ðam eahtoðan dæge his æcennednyse. Æ. H. i. 92.

22. 2, 3. *See* Æ. H. ii. 60.

22. 4-13, 15-18. Efne, ða-ða he ðære dūne genealæhte, þa cwæð he to his cnihtum: Andbridað her; ic and þis cild willað us gebiddan æt þære stowe þe us God geswutelode. Isaac þa bæc wudu to forbærnenne ða offrunge, and Abraham hæfde him on handa fyr and swurd. Isaac ða befran ðone fæder, and cwæð: Efne, her is fyr and wudu, mīn fæder; hwær is sēo offrung? Abraham andwyrde: Mīn bearn, God forescawað him sylfum þære onsægednyse offrunge. Hwæt, ða Abraham, ða-ða hi to ðære stowe cōmon, geband his leofan sunu, and his swurd ætæah, þæt he hine Gode geoffrode. Efne, ða Godes engel clypode of heofonum, and mid hluddre stemne cwæð: Abraham, ne æstrece ðu ðine hand bufon ðam cilde, ne him nāne dare ne gedō; nū ic oncenōw þæt ðu God ondrædst, and þu ne ærodest þīnum æncennedan suna for his hāse. Þa beseah Abraham underbæc, and ðær stōd an ramm betwux þām brēmelum, getiged be ðam hornum; he ða genam ðone ramm, and Gode geoffrode for ðam cilde. Æfter ðisum clypode eft Godes engel of heofonum to Abrahame, þus cweðende: God cwæð: Ic swor þurh mē sylfne, forðanðe þu þas dæde dydest, and ðīnum æncennedan bearne ne ærodest, ic geblētsige ðe, and þīnne ofspring ic gemenigfylde swā-swā steorran on heofenan, and swā-swā sandcōsol on sǣlicum strande. Þīn sǣd sōðlice geāgnað his feonda gatu, and on ðīnum sǣde beoð geblētsode ealle eorðlice mǣgða, forðanðe ðu gehyrsumedest mīnre stemne. Æ. H. ii. 60, 62; cf. Gen. 26. 4.

21. 4. Et circumcidit eum octavo die. . .

22. 4-13, 15-18. Die autem tertio, elevatis oculis, vidit locum procul, dixitque ad pueros suos: Expectate hic cum asino; ego et puer illuc usque properantes, postquam adoraverimus revertemur ad vos.

Tulit quoque ligna holocausti, et imposuit super Isaac filium suum; ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo: Pater mi, . . . ecce, . . . ignis et ligna; ubi est victima holocausti? Dixit autem Abraham:

24. 1-4. Ða ða hē ealdode, and his sunu wifian sceolde, þa clypode hē his yldestan cniht him tō, and het hine settan his hand under his ðeoh, and swerian ðurh ðone heofonlican God þæt hē nāfre geðafode þæt his sunu Isaac on hāðenre mægðe wifian sceolde, ac of ðam geleaffullum folce þe Abraham on āfædd wæs. *Æ. H. ii. 234.*

|| Sēte ðine hand under mīnum ðeo. . . . Swera ðurh ðone heofonlican God. *Æ. H. ii. 236.*

25. 24-26. *See Æ. H. i. 110; ii. 190.*

26. 4. . . . þæt on his cynne sceolde bēon eal mancynn gebletsod. *Æ. H. ii. 12.*

35. 22. *See Æ. H. ii. 190.*

41. 49. On ðam anum wæs corn . . . swā fela swā bið sandcōsol on sē. *Æ. H. ii. 190.*

41. 54. *See Æ. H. ii. 190.*

46. 46. *See Æ. H. ii. 190.*

47. 27. *See Æ. H. ii. 190.*

Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter, et venerunt ad locum quem ostenderat ei Deus, in quo aedificavit altare, et desuper ligna composuit; cumque alligasset Isaac filium suum. . . . Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce angelus Domini de coelo clamavit, dicens: Abraham, Abraham, . . . non extendas manum tuam super puerum, neque facias illi quidquam; nunc cognovi quod times Deum, et non pepercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres haerentem cornibus, quem assumens obtulit holocaustum pro filio. . . . Vocavit autem angelus Domini Abraham secundo de coelo, dicens: Per memetipsum iuravi, dicit Dominus, quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me, benedicam

tibi, et multiplicabo semen tuum sicut stellas coeli, et velut arenam quae est in littore maris. Possidebit semen tuum portas inimicorum suorum, et benedicentur in semine tuo omnes gentes terrae, quia obedisti voci meae.

24. 1-4. Erat autem Abraham senex dierumque multorum. . . . Dixitque ad servum seniore[m] domus suae, qui praeerat omnibus quae habebat: Pone manum tuam subter femur meum, ut adiurem te per Dominum, Deum coeli et terrae, ut non accipias uxorem filio meo de filiabus Chanaanearum inter quos habito, sed ad terram et cognationem meam proficiscaris, et inde accipias uxorem filio meo Isaac.

26. 4. . . . Benedicentur in semine tuo omnes gentes terrae.

41. 49. Tantaeque fuit abundantia tritici, ut arenae maris coaequaretur. . . .

49. 10. . . . þæt ne sceolde ǣteorian þæt Iudeisce cynecynn, ƿ-þæt Crist sylf cōme. *Æ. H. i. 82.*

EXODUS.

1. 5. *See Æ. H. ii. 190.*  
 3. 7, 8. Tō ƿām Moyse spræc se Ælmihtiga God þisum wordum : Ic geseah mīnes folces geswinc on Egypta lande, and heora hream ic gehȳrde, and ic niðerastah þæt ic hī ǣhrædde of Egyptiscra manna handum ; and ic hī gelæde of ƿām earde tō gōdan lande and brāðum, þæt ƿe fleowð mid meolce and mid hunige. *Æ. H. ii. 192.*  
 3. 10. Far tō ƿām cyninge Pharao, and bæd him þæt hē mīn folc forlæte of his lēode faran. *Æ. H. ii. 192.*  
 3. 14. . . . swā-swā hē sylf cwæð tō Moysen : IC EOM SE ÐE EOM, and sege Israhela bearnum : SĒ ÐE IS sēnde mē tō ƿow. *Æ. H. ii. 236.*  
 4. 25. *See Æ. H. i. 92.*  
 5. 1, 2. Moyses ƿā and his brōðor Aaron ferdon tō Pharao mid ǣrende þæs Ælmihtigan Godes, and cƿædon : þus cƿyð Drihten Israhela God : Forlæt mīn folc, þæt hit mē lāc offrige on westene, swā ic him gewissige. Pharao him andwyrde : Hwæt is se Drihten, þæt ic his stemne gehȳran sceole, and Israhel forlātan ? Nāt ic ƿone Drihten, and ic Israhel ne forlæte. *Æ. H. ii. 192.*  
 7. 1. . . . Cwæð se Ælmihtiga tō Moysen : Ic ƿes gesette þæt þu wære Pharaones god. *Æ. H. i. 346.*

49. 10. Non auferetur sceptrum de Iuda, et dux de femore eius, donec veniat qui mittendus est, et ipse erit expectatio gentium.

EXODUS.

3. 14. Dixit Deus ad Moysen : EGO SUM QUI SUM. Ait : Sic dices filiis Israel : QUI EST misit me ad vos.  
 5. 1, 2. Post haec ingressi sunt Moyses et Aaron, et dixerunt Pharaoni : Haec dicit Dominus Deus Israel : Dimitte populum meum, ut sacrificet mihi in deserto. At ille respondit : Quis est Dominus, ut audiam vocem eius, et dimittam Israel ? Nescio Dominum, et Israel non dimittam.  
 7. 1. Dixitque Dominus ad Moysen : Ecce constitui te deum Pharaonis. . . .  
 3. 7, 8. Cui ait Dominus : Vidi afflictionem populi mei in Aegypto, et clamorem eius audiui. . . . Descendi ut liberem eum de manibus Aegyptiorum ; et educam de terra illa in terram bonam et spatiosam, in terram quae fluit lacte et melle. . . .  
 3. 10. Sed veni, et mittam te ad Pharaonem, ut educas populum meum, filios Israel, de Aegypto.



7. 20. *See* Æ. H. ii. 192.

8. 6, 17, 24. *See* Æ. H. ii. 192.

9. 6. Þæt fifta wite wæs cwealm on heora orfe, swā þæt on ðam lande fornēan nān orf ne belāf, buton Israheles þe ansund gestōd. Æ. H. ii. 192.

9. 10. Þæt sixta wite wæs, þæt mislice geswel and blædran asprungon on heora lichaman on eallum his folce. Æ. H. ii. 192.

9. 23, 25. Þæt seofode wite wæs, þæt swā micel ðunor and hagol becōm on ðam lēodscipe, þæt ælc ðing wæs adyð þæt ute wearð gemet, and ælc trēow on ðam earde tōbærst. Æ. H. ii. 192.

10. 14. Þæt eahtoðe wite wæs, þæt gærstapan oferēodon eall þæt land swilce swā nāfre ærðan nāron, nē eft nāfre ne gewurðað. Æ. H. ii. 192.

10. 15. And hi forgnōgon swā-hwæt-swā se hagol belæfde, oððe on trēowum oððe on oðrum wæstmum. Æ. H. ii. 194.

10. 22, 23. Þæt nigoðe wite wæs, þæt becōmon ðicce ðeostru and egeslice ofer eallum Egypta lande, swā þæt heora nān binnon ðrim dagum oðerne ne geseah, nē hi of ðære stōwe styrian ne mihton, and on Israhela ðeode wæron gewunelice dagas. Æ. H. ii. 194.

12. 2. Þes mōnað is mōnða anginn, and hē bið fyrmest on gēares mōnðum. Æ. H. i. 98.

12. 2, 5. *See* Æ. H. i. 310.

12. 3, 5 ff. God sētte on ðære ealdan æ, and hēt niman ānes gēares

9. 6. . . . Mortuaque sunt omnia animantia Aegyptiorum; de animalibus vero filiorum Israel nihil omnino periit.

9. 10. . . . Factaque sunt ulcera vesicarum turgentium in hominibus. . . .

9. 23, 25. . . . Dominus dedit tonitrua et grandinem, . . . pluitque Dominus grandinem super terram Aegypti. . . . Et percussit grando in omni terra Aegypti cuncta quae fuerunt in agris, ab homine usque ad iumentum; cunctamque herbam agri percussit grando, et omne lignum regionis confregit.

10. 14. Quae [locustae] ascenderunt

super universam terram Aegypti, . . . quales ante illud tempus non fuerant, nec postea futurae sunt.

10. 15. . . . Devorata est igitur herba terrae, et quidquid pomorum in arboribus fuit, quae grando dimiserat. . . .

10. 22, 23. . . . Factae sunt tenebrae horribiles in universa terra Aegypti tribus diebus. Nemo vidit fratrem suum, nec movit se de loco in quo erat; ubicumque autem habitabant filii Israel lux erat.

12. 2. Mensis iste vobis principium mensium; primus erit in mensibus anni.

12. 3, 5 ff. . . . Tollat unusquisque

lamb æt ælcum hwiſce, and ſniðan on Eaſtertide, and wyrcan mid þæs lambes blöde rödetäcn on heora gedyrum and on oferſlegum, and brædan þæt lamb, and hit ſwä ðiegan; gif ðær hwæt læfde, forbærnan. *Æ. H. ii. 40.*

12. 7-11. Se Ælmihtiga God beþeað Moysen . . . þæt hē sceolde beþeaðan Iſrahela folce þæt hī . . . ſceoldon . . . wyrcan rödetäcn on heora gedyrum and oferſlegum mid ðæs lambes blöde, etan ſiððan ðæs lambes flæſc gebræd, and ðeorfe hlāfas mid feldlicere lactucan. God cwæð tō Moysen: Ne ete gē of ðam lambe nān ðing hrēaw, nē on wætere geſoden, ac gebræd tō fýre. Etað þæt hēafod, and ða fet, and þæt innewearde, nē his nān ðing ne belife oð merigen; gif ðær hwæt tō lāfe sý, forbærnað þæt. Ðicgað hit on ðas wiſon: Begyrdað eowere lēndenu, and beoð geſcēode, habbað eow ſtaef on handa, and etað ardlice; þeos tid is Godes færeld. *Æ. H. ii. 264; cf. i. 310, ii. 266.*

¶ Iſrahel ðigde þæs lambes flæſc . . . mid þeorfum hlāfum and feldlicum lactucum. *Æ. H. ii. 278.*

¶ Iſrahel ſceolde etan þæs lambes hēafod, and ða fet, and þæt innewearde, and þær nān ðing belifan ne mōſte ofer niht; gif þær hwæt belife, forbærnan þæt on fýre; and ne tōbræcon ða bān<sup>1</sup>. . . Hī æton þæt lamb mid begyrdum lēndenum. . . Hī wæron eac geſcēode. . . Hī hæfdon him ſtaef on handa.

*Æ. H. ii. 280.*

¶ . . . þæt hī ſceoldon cāflice etan. . . Ne mōſton þæs lambes bān ſcēanan. *Æ. H. ii. 282.*

¶ . . . þæt hī hit hrēaw ne æton, nē on wætere geſoden, ac gebræd tō fýre. *Æ. H. ii. 278.*

agnum per familias et domos suas. . . Erit autem agnus . . . anniculus; . . . immolabitque eum. [See next paragraph.]

12. 7-11. Et sument de sanguine eius, ac ponent super utrumque postem et in superliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid,

nec coctum aqua, sed tantum assum igni. Caput cum pedibus eius et intestinis vorabitis, nec remanebit quidquam ex eo usque mane; si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: Renes vestros accingetis, et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinanter; est enim Phase (id est transitus) Domini.

<sup>1</sup> From Ex. 12. 46, 'nec os illius confringetis.'

12. 14, 15. Ða cwæð God to Moysen : Healdað þine dæg on eowerum gemynde, and fræolsiað hine mærlíce on eowerum cynrenum mid ecum biggencge, and etað þeorne hlaf symle seofon dagas æt ðissere fræolstide. *Æ. H. ii. 264.*
12. 27. *See* *Æ. H. ii. 282.*
12. 29, 30. Ðæt tæoðe wite wæs, þæt on ælcum huse ealre ðære ðeode, on anre nihte, læg an deað mann, and þæt wæs se frumcenneda and se leofosta þam hlāforde. *Æ. H. ii. 194 ; cf. i. 310.*
12. 37. Hī læddon þæt folc to ðære Readan sǣ mid micelre fyrdinge, þæt wæron six hund þusenda wigendra manna, būton wifum and cildum. *Æ. H. ii. 194 ; cf. i. 312.*
12. 46. *See* *Ex. 12. 7-11, note.*
13. 13. Gif hit þonne unclāne nȳten wære, þonne sceolde se hlāford hit æcwellan, oppe syllan Gode oþer clāne nȳten. *Æ. H. i. 138.*
13. 18. *See* *Æ. H. ii. 194.*
13. 21, 22. *See* *Æ. H. ii. 196, 200.*
14. 5-9. *See* *Æ. H. ii. 194.*
14. 15, 16. Ða cwæð se Ælmihtiga to Moysen : Astræce ðine hand ofer ða sǣ, and tōdæl hl. *Æ. H. ii. 194.*
14. 21-23. And Moyses ða slōh þære sǣ ofer mid his gyrde<sup>1</sup>, and sǣo sǣ tōeode on twā, and eal þæt Israhela folc eode ofer ða sǣ be drium grunde, and þæt wæter stōd him on twā healfa swilce oðer stānweall. Pharao ða him filigde æt ðam hōn mid his gebeotlicum crætum and gilpicum riddum. *Æ. H. ii. 194 ; cf. ii. 264.*
- ¶ God hī lædde ofer ða Readan sǣ mid drium fōtum. Ða tēngde se Pharao æfter mid mycelre fyrde. *Æ. H. i. 312.*

12. 14, 15. Habebitis autem hunc diem in monumentum, et celebrabitis eam solemnem Domino in generationibus vestris cultu sempiterno. Septem diebus azyma comedetis. . . .

12. 29, 30. Factum est autem in noctis medio, percussit Dominus omne primogenitum in terra Aegypti. . . . Neque enim erat domus in quia non iaceret mortuus.

12. 37. Profectique sunt filii Israel

de Ramesse in Socoth, sexcenta fere millia peditum virorum, absque parvulis.

13. 13. Primogenitum asini mutabis ove; quod si non redemeris, interficies. . . .

14. 15, 16. Dixitque Dominus ad Moysen: . . . Tu autem eleva virgam tuam, et extende manum tuam super mare, et divide illud.

14. 21-23. Cumque extendisset Moyses manum super mare . . . Dominus . . . vertit in siccum;

<sup>1</sup> Cf. *Ex. 14. 16.*

14. 26-29. Ða cwæð se Ælmihtiga God to Moysen : Āstreþe ðine hand ofer ðā sǣ, þæt þæt wæter gecyrre to ðām Egiptiscum, ofer heora crætum and riddum. Moyses ðā āstrehte his hand ongean ðære sǣ, and hæc oferarn Pharao, and ealle his crætu and riddan mid ȳðum oferwreah, swā þæt ðær næs furðon an to lāfe ealles ðæs hƿeres þe him filigde. Israhela folc sōðlice eode be ðām drium grunde. *Æ. H. ii. 194 ; cf. i. 24, ii. 264.*

¶ Ða-ða hē cōm on middan ðære sǣ, þā wæs þæt Godes folc upgān, and God ðā besencte ðone Pharao and eal his werod. *Æ. H. i. 312.*

16. 14 ff. *See Æ. H. ii. 194, 196.*

16. 35. *See Æ. H. i. 24, 76 ; ii. 264.*

17. 1-6. *See Æ. H. ii. 196, 264.*

19. 1, 2. *See Æ. H. ii. 196.*

19. 9. God cwæð to Moysen þæt hē wolde cuman, and hine ætforan ðām folce gesprecan, þæt hī ȳ lǣafurran wæron. *Æ. H. ii. 196.*

19. 11. And hēt hī beon gearowe on ðām ȳriddan dæge. *Æ. H. ii. 196.*

19. 13. Bebeod ðām folce þæt heora nān ðām munte ne genēalæce ; swā-hwæt-swā hine hƿeapð, oððe mann oþpe nȳten, hē ne leofað sōna. *Æ. H. ii. 196.*

19. 16, 18. Ða . . . wearð Godes wuldor gesewen on ðām wēstene uppon anum munte se is gehāten Synay, to ðām āstāh se Ælmihtiga Scyppend, and efne ðā, þær begann to brastlignenne micel ðunor, and liget scēotan on ðæs folces gesihðe, and bȳman

divisaque est aqua. Et ingressi sunt filii Israel per medium sicci maris ; erat enim aqua quasi murus a dextra eorum et laeva. Persequentisque Aegypti ingressi sunt post eos, et omnis equitatus Pharaonis, currus eius et equites, per medium maris.

14. 26-29. Et ait Dominus ad Moysen : Extende manum tuam super mare, ut revertantur aquae ad Aegyptios, super currus et equites eorum. Cumque extendisset Moyses manum contra mare, . . . reversaeque sunt aquae, et operuerunt currus et equites cuncti exercitus Pharaonis, . . . nec unus

quidem superfuit ex eis. Filii autem Israel perrexerunt per medium sicci maris. . . .

19. 9. Ait ei Dominus : Iam nunc veniam ad te, . . . ut audiat me populus loquentem ad te, et credat tibi in perpetuum. . . .

19. 11. Et sint parati in diem tertium. . . .

19. 13. Manus non tanget eum, sed lapidibus opprimetur aut confodietur iaculis ; sive iumentum fuerit, sive homo, non vivet. . . .

19. 16, 18. . . . Ecce coeperunt audiri tonitrua, ac micare fulgura, et nubes densissima operire montem, clangorque buccinae vehementius

blæowan mid swiðlicum dræame; and micel wolen oferwreah ealne ðone munt. *Æ. H. ii. 196.*

|| Pā . . . wæs gesewen Godes wuldor uppon ānre dūne þe is gehāten Synay. Pār cōm micel leoht, and egeslic swæg, and blawende bȳman. *Æ. H. i. 312.*

|| On ðam munte Synay, þe se Ælmihtiga on becōm, wearð micel ðunor gehȳred and stemn, and liget gesewen, swā-swā scinende leohtfatu, and pār wæs bȳmena dream hlude swægende, and eal se munt smocigende stōd. *Æ. H. ii. 202.*

19. 24. Clypode se Ælmihtiga Drihten Moysen him tō, and cwæð: *Āstih eft ādūne. . . .* *Āstih nū eft up tō mē, and Aaron samod.* *Æ. H. ii. 196.*

20. 7. Ne underfōh ðū ðines Drihtnes naman on ȳdelnyse. *Æ. H. ii. 198, 204.*

20. 8. Bēo ðū gemyndig þæt ðū ðone rēstendæg frēolsige. *Æ. H. ii. 198.*

|| Bēo ðū gemyndig þæt þū ðone rēstendæg gehālgige. *Æ. H. ii. 206.*

20. 11. On six dagum geworhte God ealle gesceafta, and geendode hi on ðam seofodan. *Æ. H. ii. 206.*

20. 12. Ārwurða ðinne fæder and ðine mōder, þæt ðū lang lif ofer eorðan wunie. *Æ. H. ii. 36.*

|| Ārwurða þinne fæder and þine mōder. *Æ. H. i. 442; cf. ii. 198, 208.*

|| Ārwurða ðinne fæder and eac þine mōder. *Æ. H. ii. 324.*

20. 13. Ne ofslih ðū mannan. *Æ. H. ii. 198.*

|| Ne ofslih ðū mann. *Æ. H. ii. 208.*

20. 14. Ne hām ðū unrihtlice. *Æ. H. ii. 198.*

|| Ne unrihtthām ðū. *Æ. H. ii. 208.*

20. 15. Ne stala ðū. *Æ. H. ii. 198, 208.*

perstrepebat. . . . Totus autem mons Sinai fumabat, eo quod descendisset Dominus super eum. . . .

19. 24. Cui ait Dominus: Vade, descende; ascendesque tu, et Aaron tecum. . . .

20. 7. Non assumes nomen Domini Dei tui in vanum. . . .

20. 8. Memento ut diem sabbati sanctifices.

20. 11. Sex enim diebus fecit Dominus coelum et terram, et mare, et omnia quae in eis sunt, et requieuit in die septimo. . . .

20. 12. Honora patrem tuum et matrem tuam, ut sis longaeuus super terram. . . .

20. 13. Non occides.

20. 14. Non moechaberis.

20. 15. Non furtum facies.

20. 16. Ne heo ðu læas gewita. *Æ. H. ii. 198, 208.*  
 20. 17. Ne gewilna ðu oðres mannes wifes ; . . . ne gewilna ðu oðres mannes æhta. *Æ. H. ii. 198, 208.*  
 21. 17. Sæ ðe wyrigð fæder oððe mōder, oððe hi tyrigð, sē is deaðes scyldig. *Æ. H. ii. 208.*  
     || Sæ ðe fæder oððe mōder mænlice wyrigð, hē sceal deaðe sweltan. *Æ. H. ii. 324.*  
 24. 12. *See Ex. 31. 18.*  
 24. 18. *See Æ. H. i. 312 ; ii. 100.*  
 25. 8 ff. *See Æ. H. ii. 198.*  
 31. 18. þā awrāt se Ælmihtiga God him twā stānene wexbredu mid his agenum fingre. *Æ. H. ii. 196.*  
     || God awrāt ðā ealdan æ mid his fingre on ðam stānenum weaxbredum. *Æ. H. ii. 204.*  
 32. 15, 16. *See Ex. 31. 18.*  
 34. 20. *See Ex. 13. 13.*  
 34. 28. On ðam wæron awritene tȳn word, þæt sind tȳn ælice beboda. *Æ. H. ii. 196 ; cf. i. 178, and Ex. 24. 18.*

## LEVITICUS.

12. 2. *See Æ. H. i. 134.*  
 12. 6, 8. . . . þæt ðā, þe mihton ðurhteon, sceoldon bringan ānes gēares lamb mid heora cyldre, Gode to lāce, and āne culfre oppe āne turtlan. Gif þonne hwylc wif tō ðam unspedig wære þæt heo ðas ðing begytan ne mihte, þonne sceolde heo bringan twāgen culfranbriddas oððe twā turtlan. *Æ. H. i. 138, 140 ; cf. i. 134.*  
 13. 2, 46. *See Æ. H. i. 122, 124.*  
 19. 18. Lufa ðinne nēxtan swā-swā ðe sylfne. *Æ. H. ii. 340.*  
 20. 9. *See Ex. 21. 17.*

20. 16. Non loqueris contra proximum tuum falsum testimonium. 34. 28. . . . Et scripsit in tabulis verba foederis decem.

20. 17. Non concupisces domum proximi tui, nec desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia quae illius sunt.

21. 17. Qui maledixerit patri suo vel matri, morte moriatur.

31. 18. Deditque Dominus Moysi . . . duas tabulas testimonii lapideas, scriptas digito Dei.

## LEVITICUS.

12. 6, 8. . . . Deferet agnum anniculum in holocaustum, et pullum columbae sive turturem ; . . . quod si non . . . potuerit offerre agnum, sumet duos turtures vel duos pullos columbarum. . . .

19. 18. . . . Diliges amicum tuum sicut teipsum.

## NUMBERS.

9. 17. Swā-hwær-swā hit ætstōd, pær hi wicodon; and eft, swā-hraðe-swā pæt wolcn styrode, swā sīðode samtinges eal seo fyrd æfter ðam wolcne. *Æ. H. ii. 196.*
17. 1-8. God beþeað Moysen þām heretogan pæt hē genāme twelf drige gyrda æt þām twelf mægðum Israhela ðeoda, and alæde hi ætforan ðam hālgan scrīne, binnon ðam micclan getelde; and hē wolde ðurh ða gyrda geswutelian hwæne hē tō biscope gecoren hæfde. Þā, on ðam oðrum dæge, wæs Aarones gyrd gemett grōwende mid bōgum, and blōwende, and berende hnyte. *Æ. H. ii. 3.*
18. 15, 16. God beþeað, on pære ealdan æ, his folce pæt hi sceoldon him offrian ælc frumcenned hysecild, opþe alýsan hit ut mid fīf scyllum; eac on heora orfe, swā-hwæt-swā frumcenned wæra, bringan pæt tō Godes huse, and hit ðær Gode offrian. *Æ. H. i. 138.*
18. 26. *See Æ. H. ii. 224.*
20. 26. *See Æ. H. ii. 212.*
21. 6-9. Þā sēnde hē betwux him fýrene næddran, þā totæron ðæs

## NUMBERS.

9. 17. Cumque ablata fuisset nubes . . . tunc proficiscebantur filii Israel; et in loco ubi stetit nubes, ibi castra metabantur.
17. 1-8. Et locutus est Dominus ad Moysen, dicens: Loquere ad filios Israel, et accipe ab eis virgas singulas per cognationes suas, a cunctis principibus tribuum, virgas duodecim, et uniuscuiusque nomen superscribes virgae suae. Nomen autem Aaron erit in tribu Levi, et una virga cunctas seorsum familias continebit; ponesque eas in tabernaculo foederis coram testimonio, ubi loquar ad te. Quem ex his elegero, germinabit virga eius. . . . Locutusque est Moyses ad filios Israel, et dederunt ei omnes principes virgas per sin-

gulas tribus; fueruntque virgae duodecim absque virga Aaron; quas cum posuisset Moyses coram Domino in tabernaculo testimonii, sequenti die regressus invenit germinasse virgam Aaron in domo Levi, et turgentibus gemmis eruperant flores, qui, foliis dilatatis, in amygdalas deformati sunt.

18. 15, 16. Quidquid primum erumpit e vulva cunctae carnis quam offerunt Domino, sive ex hominibus sive de pecoribus fuerit, tui iuris erit; ita dumtaxat, ut pro hominis primogenito pretium accipias, et omne animal quod immundum est, redimi facias, cuius redemptio erit post unum mensem, siclis argenti quinque, pondere sanctuarii. Siclus viginti obolos habet.

21. 6-9. Quamobrem misit Dominus

folces fela manna, and tō deaðe geættrodon. Ða clypode þæt folc to Moysen ðisum wordum : Wē syngodon onġean God and onġean ðe ; bide for us, þæt se Ælmihtiga God þas næddran fram us afyrige. Hwæt, ða Moyses for ðam folce gebæd, and God þærrihte bebsað Moyse þæt he geworhte āne ārene næddran, and sette up tō tæcne, and þæt he manode þæt folc þæt swā-hwa-swā fram ðam næddrum ābiten wære, besāwe up tō ðære ārenan næddran, and he wurde gehæled. Hit wearð swā gedon : Ða næddran hi tōtæron, and hi besāwon tō ðære ārenan næddran, and hi wurdon gehælede fram ðam deaðbærum attre þæra fýrenra næddryna. *Æ. H. ii. 238.*

27. 21. *See Æ. H. ii. 212.*

### DEUTERONOMY.

4. 13. *See Ex. 34. 28.*

5. 11. *See Ex. 20. 7.*

5. 12. *See Ex. 20. 8.*

5. 16. *See Ex. 20. 12.*

5. 17. *See Ex. 20. 13.*

5. 18. *See Ex. 20. 14.*

5. 19. *See Ex. 20. 15.*

5. 20. *See Ex. 20. 16.*

5. 21. *See Ex. 20. 17.*

6. 4. Drihten þin God is ān God. *Æ. H. ii. 198 ; cf. ii. 204.*

8. 3, 4. *See Æ. H. ii. 196.*

9. 9. Moyses ða wæs wunigende up on ðære dūne feowertig daga and feowertig nihta tōsomne, and hē on eallum ðam fyrste nānes eorðlices bigleofan ne onbyrigde. *Æ. H. ii. 198 ; cf. i. 178.*

9. 18. *See Æ. H. i. 178.*

10. 6. *See Æ. H. ii. 212.*

in populum ignitos serpentes, ad quorum plagas et mortes plurimorum, venerunt ad Moysen, atque dixerunt : Peccavimus, quia locuti sumus contra Dominum et te ; ora ut tollat a nobis serpentes. Oravitque Moyses pro populo, et locutus est Dominus ad eum : Fac serpentem aeneum, et pone eum pro signo ; qui percussus aspexerit eum, vivet. Fecit ergo Moyses

serpentem aeneum, et posuit eum pro signo ; quem cum percussi aspicerent, sanabantur.

### DEUTERONOMY.

6. 4. . . . Dominus Deus noster Dominus unus est.

9. 9. . . . Perseveravi in monte quadraginta diebus ac noctibus, panem non comedens, et aquam non bibens.



10. 9. See *Æ. H.* ii. 225.

22. 21. See *Æ. H.* i. 40, 42, 196.

32. 8. Ða-ða se heālica God tōdælde and tōstencete Adames ofspring,  
þa sette hē ðeoda gemæru æfter getele his engla. *Æ. H.* i. 518.

### JOSHUA.

1. 1 ff. See *Æ. H.* ii. 212.

3. 16, 17. See *Æ. H.* ii. 212.

4. 18. See *Æ. H.* ii. 212.

5. 2. See *Æ. H.* i. 92.

5. 14. See *Æ. H.* i. 32.

6. 3, 4, 13-16, 20, 21. See *Æ. H.* ii. 212.

9. 27. See *Æ. H.* ii. 222.

10. 11-12. See *Æ. H.* ii. 212.

11. 23. See *Æ. H.* ii. 214.

12. See *Æ. H.* ii. 214.

### JUDGES.

16. 1-3. . . . Se stranga Samson, se hæfde fæhðe tō ðam folce ðe  
is gehāten Philistei. Ða getimode hit þæt hē beoðm tō heora  
byrig þe wæs Gaza gehāten : þa wæron ða Philistei swiðe bliðe,  
and ymbsæton ða burh. Ac se stranga Samson aras on midre  
nihte, and gelæhte ða burhgeatu, and abær hī uppon āne dūne,  
tō bismere his gefaan. *Æ. H.* i. 226.

16. 19. See *Æ. H.* i. 488.

### 1 SAMUEL.

4. 11, 18. See *Æ. H.* ii. 326.

8. 7. See *Æ. H.* ii. 64.

13. 13. See *Æ. H.* ii. 64.

16. 1, 3, 4. Ða spræc God tō his witegan Samuhele ðisum wordum :  
Hu lange wilt ðu bewēpan Saules sƿð, þonne ic hine āwearp

32. 8. Quando dividebat Altissimus  
gentes, quando separabat filios  
Adam, constituit terminos popu-  
lorum iuxta numerum filiorum  
Israel.

### JUDGES.

16. 1-3. Abiit quoque in Gazam. . . .  
Quod cum audissent Philistiim,  
et percerebruisset apud eos, in-  
trasse urbem Samson, circum-  
dederunt eum, positus in porta

civitatis custodibus. . . . Dormivit  
autem Samson usque ad medium  
noctis, et inde consurgens appre-  
hendit ambas portae fores cum  
postibus suis et sera, impositasque  
humeris suis portavit ad verticem  
montis. . . .

### 1 SAMUEL.

16. 1, 3, 4. Dixitque Dominus ad  
Samuelem : Usquequo tu luges

þæt hæ læng ofer Israhela ðeode ne rixige? Āfyll ðin elefæt, and far to ðære byrig Bethleem, to Isai; ic forescāwode of his sunum mē gecorene cyning. Far, and gelaða Isai mid his sunum to ðinre onsāgednysse, and ic geswutelige ðe hwilene ðu to cyninge gehālgian scealt. Samuhel ða ferde, be Godes hāse, to Bethleem. *Æ. H. ii. 64.*

16. 7. *See Æ. H. i. 322.*

16. 12–14. And God gecēas Daud of his seofon gebrōðrum him to cyninge ofer his folce. Hwæt, ða Samuhel gehālgode Daud to cyninge on middan his gebrōðrum, and Godes Gāst him wæs on wunigende āfre of ðam dæge. Witodlice Godes Gāst gewāt fram Saule, and hine āstyrode se awyrigeda gāst fram Gode. *Æ. H. ii. 64.*

16. 23. *See Æ. H. i. 322.*

16. 8 ff. *See Æ. H. ii. 64.*

31. 1. *See Æ. H. ii. 64.*

40. 12. *See Æ. H. i. 3.*

## 2 SAMUEL.

5. 4. *See Æ. H. ii. 64, 576.*

7. 4. *See Æ. H. ii. 574.*

7. 13, 14. . . . þæt his sunu sceolde þæt tempel ārēran, and he wolde him bēon for fæder, and him mid mildheortnysse gyrde stýran, gif hæ āhwār unrihtlice dyde. *Æ. H. ii. 574, 576.*

23. 1. *See Æ. H. i. 322.*

Saul, cum ego proiecerim eum ne regnet super Israel? Imple cornu tuum oleo, et veni ut mittam te ad Isai Bethlehemitem; pro-  
vidi enim in filiis eius mihi regem. . . . Et vocabis Isai ad victimam, et ego ostendam tibi quid facias, et unges quemcumque monstravero tibi. Fecit ergo Samuel, sicut locutus est ei Dominus. Venitque in Bethlehem. . . .

16. 12–14. . . . Et ait Dominus: Surge, unge eum; ipse est enim. Tulit ergo Samuel cornu olei, et unxit eum in medio fratrum eius;

et directus est Spiritus Domini a die illa in David, et deinceps. . . . Spiritus autem Domini recessit a Saul, et exagitabat eum spiritus nequam a Domino.

## 2 SAMUEL.

7. 13, 14. Ipse aedificabit domum nomini meo. . . . Ego ero ei in patrem, et ipse erit mihi in filium, qui si inique aliquid gesserit, arguam eum in virga virorum et in plagis filiorum hominum.

## 1 KINGS.

2. 11. See *Æ. H.* ii. 64, 576.

2. 46 (Vulg. 3. 1). See *Æ. H.* ii. 576.

3. 3, 4. See *Æ. H.* ii. 576.

3. 5-15. Efne, ða on þære ylcan nihte ætsowode him Drihten on swefne, þus cweðende: Bide mæ, lōca, hwæs ðu wille, and ic ðe sylle. Ða cwæð Salomon to Drihtne: Ðu cýðdest micle mildheortnyssa ðinum ðeowan Dauide minum fæder, þæt he on sōðfæstnyssa and rihtwisanysse leofode ætforan ðe; and ðu geuðest his bearne his cynerices. Nū eom ic cnæpling, and nytende mines færes; and ic eom gesæt betwux þinum folce, þe ne mæg beon geteald for ðære micclan mēnigu. Forgif me wiśdōm, þæt ic mage þin micle folc gewissian, and ic cunne tōcnāwan betwux gōd and yfel. Ða gelcode Gode þeos bēn, and cwæð to Salomone: Ðu ne bāde mē langsum līf, nē miccle welan, nē ðinra fēonda deað, ac bāde mē wiśdōmes; nū forgife ic ðe eac wiśe heortan to ðan swiðe þæt nān eorðlic man næs ðin gelica ærðanþe ðu wære, nē eac æfter þe ne bið. And eac ic ðe forgife þæs ðe ðu ne bāde, welan and wuldor, swā þæt nān cyning næs ðin gelica on ærrum dagum. And gif ðu færst on minum wegum, and mine beboda hylst, swā-swā ðin fæder dyde, ðonne gelenge ic þine dagas. Salomon awōc ða, and his swefen understōd. *Æ. H.* ii. 576.

## 1 KINGS.

3. 5-15. Apparuit autem Dominus Salomoni per somnium nocte, dicens: Postula quod vis ut dem tibi. Et ait Salomon: Tu fecisti cum servo tuo David patre meo misericordiam magnam, sicut ambulavit in conspectu tuo in veritate, et iustitia; . . . et dedisti ei filium sedentem super thronum eius. . . . Ego autem sum puer parvulus, et ignorans egressum et introitum meum. Et servus tuus in medio est populi quem elegisti, populi infiniti, qui numerari et supputari non potest prae multi-

tudine. Dabis ergo servo tuo cor docile, ut populum tuum iudicare possit, et discernere inter bonum et malum. . . . Placuit ergo sermo coram Domino, quod Salomon postulasset huiuscemodi rem. Et dixit Dominus Salomoni: Quia . . . non petisti tibi dies multos, nec divitias, aut animas inimicorum tuorum, sed postulasti tibi sapientiam, . . . ecce, . . . dedi tibi cor sapiens et intelligens, in tantum ut nullus ante te similis tui fuerit, nec post te surrecturus sit. Sed et haec, quae non postulasti, dedi tibi, divitias scilicet et gloriam, ut nemo fuerit similis tui in regibus

4. 22, 23. Him becomon eac swā mīcele welan tō handa þæt his bigleofa wæs ælce dæg mid his hirede prittig mittan clānes melowes, and sixtig mittan oðres melowes, twelf fætte oxan, and twēntig feldoxan, hundtēontig weðera, būton huntoðe, and fugoloðe and <sup>1</sup> gemæstra fugela. *Æ. H. ii. 576.*
4. 29. And him forgeaf ðā God swā micelne wīsdōm, and snoter-nysse, and brādnyssse heortan, swā-swā sandceosol on sē-strande. *Æ. H. ii. 576.*
4. 32-34. Preo ðūsend bigspella hē gesette, and fīf ðūsend <sup>2</sup> leoða. And asmeade be ælcum trēowcynne, fram ðām hēagan ceder-beame oð-þæt hē cōm tō ðære lýtlan ysopan; eac swylce be nȳtenum, and fixum, and fugelum hē smēade. And of eallum leodum cōmon mēnn tō gehȳrenne Salomones wīsdōm. *Æ. H. ii. 578.*
6. 2, 3. Þæt tempel wæs on lēnge sixtig fæðma, on wīdnyssse twēntig fæðma, on hēahnyssse ðritig fæðma. Þæt east portic wæs on lēnge twēntig fæðma, be þæs temples wīdnyssse, and wæs tȳn fæðma wīd. *Æ. H. ii. 578.*
6. 1 ff., 22-54. *See Æ. H. ii. 578.*

cunctis retro diebus. Si autem ambulaveris in viis meis, et custodieris praecepta mea et mandata mea, sicut ambulavit pater tuus, longos faciam dies tuos. Igitur evigilavit Salomon, et intellexit quod esset somnium. . .

4. 22, 23. Erat autem cibus Salomonis per dies singulos triginta cori similiae, et sexaginta cori farinae, decem boves pingues, et viginti boves pascuales, et centum arietes, excepta venatione cervorum, caprearum, atque bubulorum, et avium altitium.
4. 29. Dedit quoque Deus sapientiam Salomoni, et prudentiam multam nimis, et latitudinem cordis, quasi arenam quae est in littore maris.
4. 32-34. Locutus est quoque Salomon tria millia parabolas, et

fuerunt carmina eius quinque et mille. Et disputavit super lignis, a cedro quae est in Libano usque ad hyssopum quae egreditur de pariete; et disseruit de iumentis, et volucribus, et reptilibus, et piscibus. Et veniebant de cunctis populis ad audiendam sapientiam Salomonis, et ab universis regibus terrae, qui audiebant sapientiam eius.

6. 2, 3. Domus autem, quam aedificabat rex Salomon Domino, habebat sexaginta cubitos in longitudine, et viginti cubitos in latitudine, et triginta cubitos in altitudine. Et porticus erat ante templum viginti cubitorum longitudinis, iuxta mensuram latitudinis templi, et habebat decem cubitos latitudinis ante faciem templi.

<sup>1</sup> Qy. omit 'and'?

<sup>2</sup> An error.

8. 55, 56. Hæ astōð ðā and þæt folc geblētsode, and cwæð: Sý ure Drihten geblētsod, se ðe forgeaf rēste and stilnyssæ his folce Israhel, æfter ðām wordum þe hæ ær spræc ðurh Moysen his ðeowan. *Æ. H. ii. 52.*

8. 63. Salomon . . . þær geoffrode Gode mēnigfealde lāc. þæt wæron getealde twā and twēntig þusend oxena, and hundtwelftig þusend scēapa. *Æ. H. ii. 52.*

10. 1-10. Sum cwēn wæs on ðām dagum on sūðdæle<sup>1</sup>, Saba gehāten, anoter and wīa. Ðā gehýrde heo Salomones hlisan, and cōm fram ðām sūðernum gemærum tō Salomone binnon Hierusalem mid micelre fare; and hire olfendas bæron sūðerne wyrta, and dēorwurðe gymstānas, and ungerim goldes. Seo cwēn ðā hæfde spræce wið Salomon, and sæde him swā-hwæt-swā heo on hire heortan geðohte. Salomon ðā hi lārde, and hire sæde, ealra ðēra worda andgit þe heo hine axode. Ðā geseah seo cwēn Saba Salomones wīsdōm, and þæt mære templ ðe hæ getimbrod hæfde, and ðā lāc þe man Gode offrode, and ðæs cynges mēnigfealdan ðenunga, and wæs tō ðān swiðe ofwundrod, þæt heo næfde furðor nænne gäst, forðanðe heo ne mihte nā furðor smēagan. Heo cwæð ðā tō ðām cyninge: Soð is þæt word þe ic on minum earde gehýrde be ðe and be ðinum wīsdōme; ac ic nolde gelyfan ærðanðe ic sylf hit gesāwe. Nū hæbbe ic afandod þæt mē næs be healfan dæle ðin mārð gecyðd; mære is þin wīsdōm and ðin weorc þonne se hlisa wære þe ic gehýrde. Eadige sind þine ðegnas and ðine ðeowan, ðe symle sætforan þe standað and ðinne wīsdōm gehýrað. Geblētsod sý se Ælmihtiga God, þe ðe gecēas and gesette ofer Israhela rice, þæt ðu dōmas settest and rihtwīssesse. Heo forgeaf ðām cyninge ðā hundtwelftig punda goldes, and ungerim dēorwurðra wyrta and dēorwurðra gymstāna. *Æ. H. ii. 52.*

8. 55, 56. Stetit ergo, et benedixit omni ecclesiae Israel voce magna, dicens: Benedictus Dominus, qui dedit requiem populo suo Israel, iuxta omnia quae locutus est; non cecidit ne unus quidem sermo ex omnibus bonis quae locutus

est per Moysen servum suum.

8. 63. Mactavitque Salomon hostias pacificas, quas immolavit Domino, boum viginti duo millia, et ovium centum viginti millia. . .

10. 1-10. Sed et regina Saba, audita fama Salomonis in nomine Do-

<sup>1</sup> From Matt. 12. 42, Luke 11. 31, 'Regina austri.' It will be noted that Ælfric understands Saba as her name.

10. 13. Salomon ðac forgeaf þære cwēne swā-hwæs-swā hæo gyrnde æt him, toforan ðære cynelican læce ðe hē hire geaf; and hæo gewēnde onġān to hire eðele mid hire ðegnum. *Æ. H. ii. 54.*
10. 23-25. Salomon ðā wæs gemærsod ofer eallum eorðlicum cynegum, and ealle ðeoda gewilnodon þæt hī hine gesāwon and his wīsdōm gehyrdon, and hī him mēnigfealde læc brōht-on. *Æ. H. ii. 54.*
10. 26. Fēower hund and ðusend cræta hē hæfde, and twelf ðusend riddena. *Æ. H. ii. 58.*
11. 42. *See Æ. H. ii. 57, 58.*
17. 6. *See Æ. H. ii. 140.*
19. 8. *See Æ. H. i. 178; ii. 100.*
21. 5-13. *See Æ. H. i. 488.*

mini, venit tentare eum in aenigmatibus. Et ingressa Ierusalem multo cum comitatu et divitiis, camelis portantibus aromata, et aurum infinitum nimis, et gemmas pretiosas, venit ad regem Salomonem, et locuta est ei universa quae habebat in corde suo. Et docuit eam Salomon omnia verba quae proposuerat; non fuit sermo qui regem posset latere, et non responderet ei. Videns autem regina Saba omnem sapientiam Salomonis, et domum quam aedificaverat, et cibos mensae eius, et habitacula servorum, et ordines ministrantium, vestesque eorum, et pincernas, et holocausta quae offerebat in domo Domini, non habebat ultra spiritum. Dixitque ad regem: Verus est sermo quem audiui in terra mea super sermonibus tuis et super sapientia tua; et non credebam narrantibus mihi, donec ipsa veni, et vidi oculis meis, et probavi quod media pars mihi nuntiata non fuerit; maior est sapientia et opera tua

quam rumor quem audiui. Beati viri tui, et beati servi tui, qui stant coram te semper et audiunt sapientiam tuam. Sit Dominus Deus tuus benedictus, cui complacui, et posuit te super thronum Israel, eo quod dilexerit Dominus Israel in sempiternum, et constituit te regem, ut faceres iudicium et iustitiam. Dedit ergo regi centum viginti talenta auri, et aromata multa nimis, et gemmas pretiosas. . . .

10. 13. Rex autem Salomon dedit reginae Saba omnia quae voluit et petivit ab eo, exceptis his quae ultro obtulerat ei munere regio; quae reversa est, et abiit in terram suam cum servis suis.

10. 23-25. Magnificatus est ergo rex Salomon super omnes reges terrae. . . . Et universa terra desiderabat vultum Salomonis, ut audiret sapientiam eius. . . . Et singuli deferebant ei munera. . . .

10. 26. . . . Facti sunt ei mille quadringenti currus, et duodecim millia equitum. . . .

## 2 KINGS.

2. 11. *See* Æ. H. i. 308; ii. 100.
5. 1. Ða cōm him tō sum rice mann of þam lēodscipe þe is Siria gehāten; his nama wæs Naaman, and hē wæs hrēoflig. Æ. H. i. 400.
5. 14. *See* Æ. H. i. 400.
5. 15, 16. Ða beađ hē ðam Godes mēnn, for his hǣlðe, deorwurðe sceattas. Se witega him andwyrde: Godes miht þe gehǣlde, nā ic. Ne underfō ic ðīn feoh; ðanca Gode ðīnre gesundfulnysse, and brūc ðīnra ǣhta. Æ. H. i. 400.
5. 20-27. Ða wæs ðæs witegan cnapa, Gyezi, mid gitsunge undercopen, and ofarn, ðone ðegen Naaman ðus mid wordum licetende: Nū fǣrlīce cōmon tweigra witegena bearn tō minum lārēowe: asend him twā scrūd and sum pund. Se ðegen him andwyrde: Wælic bið him swā lýtēl tō sēndenne; ac genim feower scrūd and twā pund. Hē ða gewēnde ongēan mid þam sceattum, and bedglode his fār wið þone witegan. Se witega hine befrān: Hwanon cōme ðū, Giezi? Hē andwyrde: Lēof, nās ic on nānre fare. Se witega cwæð: Ic geseah, ðurh Godes Gāst, þa se ðegen alyhte of his cræste, and eode tōgeanes ðe, and ðū nāme his sceattas on feo and on reafa. Hafa ðū ǣc forð mid ðam sceattum his hrēoflan, ðū and eal ðīn ofspring on ǣcnysse. And hē gewēnde of his gesihðe mid snāwhwītum hrēoflan beslagen. Æ. H. i. 400.

## 2 KINGS.

5. 1. Naaman, princeps militiae regis Syriae, erat vir magnus apud dominum suum, et honoratus; per illum enim dedit Dominus salutem Syriae; erat autem vir fortis et dives, sed leprosus.
5. 15, 16. . . . Obsecro itaque ut accipias benedictionem a servo tuo. At ille respondit: Vivit Dominus, ante quem sto, quia non accipiam. Cumque vim faceret, penitus non acquievit.
5. 20-27. Dixitque Giezi puer viri Dei: Pepercit dominus meus Naaman Syro isti, ut non acciperet ab eo quae attulit; vivit Dominus quia curram post eum,

et accipiam ab eo aliquid. Et secutus est Giezi post tergum Naaman. . . . Et ille ait: . . . Dominus meus misit me ad te, dicens: Modo venerunt ad me duo adolescentes de monte Ephraim, ex filiis prophetarum; da eis talentum argenti, et vestes mutatorias duplices. Dixitque Naaman: Melius est ut accipias duo talenta. Et coegit eum, ligavitque duo talenta argenti in duobus saccis, et duplicia vestimenta, et imposuit duobus pueris suis, qui et portaverunt coram eo. Cumque venisset iam vesperi, tulit de manu eorum, et reposuit in domo, dimisitque viros, et abierunt. Ipse autem ingressus, stetit coram do-

18. 13, 17 ff. *See* Æ. H. i. 568.
18. 29. Ne bepæce Ezechias eow mid læasum hopan. Æ. H. i. 568.
18. 35. Ic gewyllde and oferwann fela ðeoda, and heora godas ne mihton hi gescyldan wið minne ðrymm. Hwæt is se god þe mage ðas burh wið minne here bewerian? Æ. H. i. 568.
19. 1, 2. Hwæt, ða se cyning Ezechias awearp his purpuran rēaf, and dyde hāran tō his lica. . . . Ezechias eac ašende his witan mid hāran gescrýdde tō ðam witegan Isaiam. Æ. H. i. 568.
19. 4. Āhfe ðine gebedu for Israhela ðeode, þæt se Ælmihtiga God gehyre þa talu ðe Syria cyning ašende tō hospe and tō edwite his micclan mægenðrymme. Æ. H. i. 568.
19. 6. Þa andwyrde se witega Isaias þam bodum : Spegað eowrum hlāforde þæt he unforht sý. Æ. H. i. 568.
19. 14-19. Ezechias . . . bær ða gewritu into Godes temple, and astrehtum limum hine gebæd, þus cweðende : Drihten, weroda God, þu ðe gesitst ofer engla ðrymm, þu eart ana God ealra ðeoda ; þu geworhtest heofonas and eorðan and ealle gesceafta. Āhyld ðin eare and gehyr ; geopena ðine eagan and geseoh ðas word, þe Sennacherib ašende tō hospe and tō tale ðe and þinum

mino suo. Et dixit Eliasus : Unde venis, Giezi ? Qui respondit : Non ivit servus tuus quoquam. At ille ait : Nonne cor meum in praesenti erat, quando reversus est homo de curru suo in occursum tui ? Nunc igitur accepisti argentum, et accepisti vestes. . . . Sed et lepra Naaman adhaerebit tibi et semini tuo usque in sempiternum. Et egressus est ab eo leprosus quasi nix.

18. 29. . . . Non vos seducat Ezechias. . . .

18. 35. Quinam illi sunt in universis diis terrarum, qui eruerunt regionem suam de manu mea, ut possit eruere Dominus Ierusalem de manu mea ?

19. 1, 2. Quae cum audisset Ezechias rex, scidit vestimenta sua, et operatus est sacco. . . . Et misit Eliacim praepositum domus, et Sobnam scribam, et senes de sacerdotibus

opertos saccis, ad Isaiam prophetam. . . .

19. 4. Si forte audiat Dominus Deus tuus universa verba Rabasias, quem misit rex Assyriorum dominus suus, ut exprobraret Deum viventem, et argueret verbis, quae audivit Dominus Deus tuus ; et fac orationem pro reliquiis quae repertae sunt.

19. 6. Dixitque eis Isaias : Haec dicetis domino vestro : Haec dicit Dominus : Noli timere. . . .

19. 14-19. Itaque cum accepisset Ezechias litteras de manu nuntiorum, et legisset eas, ascendit in domum Domini, et expandit eas coram Domino. Et oravit in conspectu eius, dicens : Domine Deus Israel, qui sedes super cherubim, tu es Deus solus regum omnium terrae ; tu fecisti coelum et terram. Inclina aurem tuam, et audi ; aperi, Domine, oculos tuos, et



folce. Soðlice hæ tōwende þā hæðenan godas, and hi for-  
bærnde, forðanðe hi næron godas, ac wæron manna hand-  
geweorc, trēowene and stānene, and hæ hi forðr tōbrytte. Ālŷ  
us nū, Drihten, fram his gebēote and mihte, þæt ealle ðeoda  
tōcnāwon þæt þu āna eart Ælmihtig God. *Æ. H. i. 568.*

19. 28. Ic geslæa ænne wriðan on his nosu, and ænne bridel on  
his weleras, and ic hine gelæde onġean tō his lēode. *Æ. H. i. 568.*

19. 32. God Ælmihtig cwyð: Ne ascyftt Sennacherib flān intō  
ðære byrig Hierusalem, nē mid his scylde hi ne gewylt. *Æ. H. i. 568.*

19. 34. Ic ðā burh gescylde for mē and for minum ðeowan  
Dauid. *Æ. H. i. 568, 570.*

19. 35-37. Þā on ðære nihte ferde Godes engel, and ofslōh ðæs  
Syrian cyninges here ān hund þusend manna, and fīf and  
hundeachtig þusenda. Þæs on merigen aras Sennacherib, and  
geseah ðā deadan lic, and gecyrde mid micelre sceame onġean  
tō þære byrig Ninive. Hit gelamp ðā þæt hæ hine gebæd  
tō his deofolgylde, and his twegen suna hine mid swurde  
acwealdon. *Æ. H. i. 570.*

24. 19. *See Æ. H. ii. 64.*

25. 1, 4, 7, 9-11, 13 ff. *See Æ. H. ii. 66.*

## 1 CHRONICLES.

10. 8. *See Æ. H. ii. 64.*

29. 27. *See Æ. H. ii. 64.*

vide; audi omnia verba Senna-  
cherib, qui misit ut exprobraret  
nobis Deum viventem. Vere, Do-  
mine, dissipaverunt reges Assyri-  
orum gentes, et terras omnium,  
et miserunt deos eorum in ignem;  
non enim erant dii, sed opera  
manuum hominum ex ligno et  
lapide, et perdiderunt eos. Nunc  
igitur, Domine Deus noster, salvos  
nos fac de manu eius, ut sciant  
omnia regna terrae quia tu es  
Dominus Deus solus.

19. 28. . . . Ponam itaque circulum  
in naribus tuis, et camum in labiis  
tuis, et reducam te in viam per  
quam venisti.

19. 32. Quam ob rem hæc dicit  
Dominus de rege Assyriorum:

Non ingredietur urbem hanc, nec  
mittet in eam sagittam, nec occu-  
pabit eam clypeus. . . .

19. 34. Protegamque urbem hanc,  
et salvabo eam propter me, et  
propter David servum meum.

19. 35-37. Factum est igitur in  
nocte illa, venit angelus Domini,  
et percussit in castris Assyriorum  
centum octoginta quinque millia.  
Cumque diluculo surrexisset, vidit  
omnia corpora mortuorum, et re-  
cedens abiit, et reversus est Sen-  
nacherib rex Assyriorum, et man-  
sit in Ninive. Cumque adoraret  
in templo Neeroch deum suum,  
Adramelech et Sarasar filii eius  
percusserunt eum gladio. . . .

## 2 CHRONICLES.

1. 7-12. *See* 1 Kings 3. 5-15.  
 9. 30. *See* 1 Kings 11. 42.

## EZRA.

1. 1 ff. *See* *Æ. H.* ii. 66.  
 3. 2 ff. *See* *Æ. H.* ii. 66.  
 5. 2. *See* *Æ. H.* ii. 66.

JOB<sup>1</sup>.

1. 1-5. Sum wer wæs geseten on þām lande þe is gehāten Hus; his nama wæs Iob. Sē wer wæs swiðe bilewite and rihtwis, and ondrādende God and forbūgende yfel. Him wæron acēnede seofan suna and ðreo dohtra. Hē hæfde seofon ðusend scēapa and ðreo ðusend olfenda, fīf hund getȳmu oxena and fīf hund assan, and ormāte micelne hired. Sē wer wæs swiðe mære betwux eallum Ēasternum. And his suna ferdon, and ðenode ælc oðrum mid his gōdum on ymhwyrfte æt his huse, and þærtō heora swuSTRU gelaðodon. Iob soðlice ārās on ðām eahteoðan dæge on ærnemerigen, and offrode Gode seofonfealde lāc for his seofon sunum, ðy-lās-ðe hī wið God on heora geðance agylton. Ðus dyde Iob eallum dagum for his sunum, and hī swā gehālgode. *Æ. H.* ii. 446.
1. 6-8. Hit gelamp on sumum dæge, ða-ðā Godes englas<sup>2</sup> cōmon, and on his gesihðe stōdon, ða wæs eac swylce se scucca him

## JOB.

1. 1-5. Vir erat in terra Hus, nomine Iob; et erat vir ille simplex et rectus, ac timens Deum, et recedens a malo. Natique sunt ei septem filii, et tres filiae. Et fuit possessio eius septem millia ovium, et tria millia camelorum, quingenta quoque iuga boum, et quingentae asinae, ac familia multa nimis. Eratque vir ille magnus inter omnes Orientales. Et ibant filii eius, et faciebant

convivium per domos unusquisque in die suo; et mittentes vocabant tres sorores suas, ut comederent et biberent cum eis. Cumque in orbem transissent dies convivii, mittebat ad eos Iob, et sanctificabat illos, consurgensque diluculo offerebat holocausta pro singulis; dicebat enim: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis. Sic faciebat Iob cunctis diebus.

1. 6-8. Quadam autem die cum venissent filii Dei ut assisterent

<sup>1</sup> Cf. Grein's *Bibliothek der Angelsächsischen Prosa*, pp. 265-272, where will be found an abridged form of the homily on Job.

<sup>2</sup> Ælfric has a note in the text of his homily: 'Una translatio dicit "filii Dei," et altera dicit "angeli Dei."'

betwux. To ðam cwæð Drihten : Hwanon cōme ðu ? Se sceocca andwyrde : Ic fērde geond þas eorðan, and hi besode. Drihten cwæð : Ne beheolde ðu, lā, minne ðeowan Iob, þæt nān man nis his gelica on eorðan, bilewite man and rihtwis, ondrædende God and yfel forbugende ? *Æ. H. ii. 446.*

1. 9-12. Se mǣnfulla ðeofol . . . cwæð to Drihtne : Ne ondræt Iob on Idel God : þu ymbtrymedest hine and ealle his æhta, and his handgeweore þu blætsodest, and his æhta wæoxon on eorðan. Ac æstreçe hwōn ðine hand, and getill ealle ða þing ðe hē ah, and hē ðe on ansýne wyrigð. Drihten cwæð to ðam sceoccan : Efne, nu ealle ða ðing ðe hē ah sindon on ðinre handa, buton ðam anum, þæt ðu on him sylfum ðine hand ne æstreçe. Se ðeofol gewende ða fram Godes gesihðe. *Æ. H. ii. 448, 450 ; cf. i. 6.*
1. 14-22. Sum ærendraca cōm to Iobe, and cwæð : Þine syll eodon, and ða assan wið hi læswodon ; þā færlīce cōmon Sabai, and hi ealle us benāmon, and þine yrðlingas ofslōgon, and ic āna ætbærst þæt ic ðe þis cýdde. Mid-þam-ðe se yrðling þis sǣde, ða com sum oðer, and cwæð : Fýr cōm færlīce of heofenum, and forbærnde ealle ðine scēp, and ða hyrdas samod, and ic āna ætwand þæt ic ðe ðis cýdde. Þā cōm se ðridða ærendraca, and cwæð : Ða Chaldeiscan cōmon on ðrim floccum, and ure olfendas ealle gelæhton, and ða hyrdas mid swurde ofslōgon ; ic āna ætflēah þæt ic ðe þis cýdde. Efne, ða-gýt cōm se feorða

coram Domino, affuit inter eos etiam Satan. Cui dixit Dominus : Unde venis ? Qui respondens, ait : Circuivi terram, et perambulavi eam. Dixitque Dominus ad eum : Numquid considerasti servum meum Iob, quod non sit ei similis in terra, homo simplex et rectus, ac timens Deum, et recedens a malo ?

1. 9-12. Cui respondens Satan ait : Numquid Iob frustra timet Deum ? Nonne tu vallasti eum ac domum eius universamque substantiam per circuitum, operibus manuum eius benedixisti, et possessio eius crevit in terra ? Sed extende paululum manum tuam, et tange cuncta quae possidet, nisi in

faciem benedixerit tibi. Dixit ergo Dominus ad Satan : Ecce, universa quae habet in manu tua sunt ; tantum in eum ne extendas manum tuam. Egressusque est Satan a facie Domini.

1. 14-22. Nuntius venit ad Iob, qui diceret : Boves arabant, et asinae pascebantur iuxta eos, et irruerunt Sabaei, tuleruntque omnia, et pueros percusserunt gladio, et evasi ego solus ut nuntiarem tibi. Cumque adhuc ille loqueretur, venit alter, et dixit : Ignis Dei cecidit e coelo, et tactas oves puerosque consumpsit, et effugi ego solus ut nuntiarem tibi. Sed et illo adhuc loquente, venit alius, et dixit : Chaldaei fecerunt tres

ærendraca<sup>1</sup> inn, and cwæð: Ðine suna and ðine dohtra æton and druncon mid heora yldestan bræðer; and efne, þa færllice swægde swiðlic wind of ðam wæstene, and toslôh þæt hus æt ðam feower hwemmmum, þæt hit hræsende ðine bearn ofðrihte and æcwealde; ic æna ætbærst þæt ic ðe þis eýdde. Hwæt, ða Iob aras, and tótær his tunecan, and his loccas foreearf, and feol to eorðan, and cwæð: Nacod ic eôm of minre mōdor innoðe, and nacod ic sceal heonan gewendan; Drihten mē forgeaf ða æhta, and Drihten hi mē eft benām; swā-swā him gelicode, swā hit is gedōn; beo his nama geblætsod. On eallum ðisum ðingum ne syngode Iob on his welerum, nē nān ðing dýalices ongēan God ne spræc. *Æ. H. ii. 450.*

|| Hs gemacode ða þæt fyr eōme ufan, swilce of heofenum, and forbærnde ealle his scēp ut on felda, and þa hyrdas samod, buton anum þe hit him eýðan sceolde. *Æ. H. i. 6.*

|| Nacode wē wæron æcennede, and nacode wē gewitað. *Æ. H. i. 64.*

|| God forgeaf ða æhta, and Gēd hi eft ætbræd; sý his nama geblætsod. *Æ. H. ii. 328.*

|| Ac se geðyldiga Iob on eallum ðisum ungelimpum ne syngode mid his mūðe, nē nān ðing stuntliceas ongēan God ne spræc, ac cwæð: God mē forgeaf ða æhta, and hi eft æt mē genām; sý his nama geblætsod. *Æ. H. i. 472.*

|| On eallum ðisum ðingum ne syngode Iob on his welerum. *Æ. H. ii. 452.*

2. 1. Eft siððan on sumum dæge, þa-þa Godes englas stōdon on his gesihðe, þa wæs eac se scucca him betwýnan. *Æ. H. ii. 452.*

turmas, et invaserunt camelos, et tulerunt eos, necnon et pueros percusserunt gladio, et ego fugi solus ut nuntiarem tibi. Adhuc loquebatur ille, et ecce alius intravit, et dixit: Filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti, repente ventus vehemens irruit a regione deserti, et concussit quattuor angulos domus, quae corruens oppressit liberos tuos, et mortui sunt, et effugi ego

solus ut nuntiarem tibi. Tunc surrexit Iob, et scidit vestimenta sua, et tonso capite corruens in terram, adoravit, et dixit: Nudus egressus sum de utero matris meae, et nudus revertar illuc; Dominus dedit, Dominus abstulit; sicut Domino placuit, ita factum est; sit nomen Domini benedictum. In omnibus his non peccavit Iob labiis suis, neque stultum quid contra Deum locutus est.

2. 1. Factum est autem cum quadam

<sup>1</sup> Thorpe, 'arendraca.'

2. 3-6. And Drihten him cwæð to : Hwæt lā, ne behsolde ðu minne ðeowan Iob, þæt his gelica nis on eorðan, and gýt he hylt his unsceððignysse? Ðu astyredest me togeanes him, þæt ic ðearfleas hine geswencte. Se scuca andwyrde : Fel sceal for felle, and swā-hwæt-swā man hæfð he sylð for his life. Āstrece nū þine hand, and hræpa his bān and his flāsc, ðonne gesihst ðu þæt he ðes on ansýne wirigð. Drihten cwæð to ðan scuocan : Efnæ, hē is nū on ðinre handa, swā-peah-hwæðere heald his sǣwle. *Æ. H. II. 452.*

2. 7-10. Ðā gewende se deofol of Drihtnes gesihðe, and slōh Iob mid þære wyrstan wunde, fram his hnolle ufewerdan oð his ilas neoðewerde. Iob sæt ðā sārlice, eal on anre wunde, up on his mixene, and ascræp ðone wyrms of his lice mid anum crōscearde. His wif him cwæð to : Gýt ðu purhwunast on ðinre bilewitnysse; wyrig God and swelt. Iob hire and-wyrde : Ðu sprāce swā-swā ān stunt wif. Gif we gōd underfengon of Godes handa, hwī ne sceole wē eac yfel underfōn? On eallum ðisum ðingum ne syngode Iob on his welerum.

*Æ. H. II. 452.*

2. 11-13. Witodlice ðā geāxodon prý cyningas, ðe him gesibbe wæron, eal his ungelimp, and cōmon him to of heora rice, þæt hī hine genēosodon. Heora naman wæron ðus gecigde : Elifaz, Baldað, Sofar. Hī gecwædon þæt hī, samod cumende,

die venissent filii Dei, et starent coram Domino, venisset quoque Satan inter eos, et staret in conspectu eius.

2. 3-6. Et dixit Dominus ad Satan : Numquid considerasti servum meum Iob, quod non sit ei similis in terra, vir simplex et rectus, ac timens Deum, et recedens a malo, et adhuc retinens innocentiam? Tu autem commovisti me adversus eum, ut affligerem eum frustra. Cui respondens Satan, ait : Pellem pro pelle, et cuncta quae habet homo dabit pro anima sua. Alioquin mitte manum tuam, et tange os eius et carnem, et tunc videbis quod in faciem benedicat tibi. Dixit ergo Dominus ad Satan : Ecce in manu tua est, verum-

tamen animam illius serva.

2. 7-10. Egressus igitur Satan a facie Domini, percussit Iob ulcere pessimo, a planta pedis usque ad verticem eius; qui testa saniem radebat, sedens in sterquilinio. Dixit autem illi uxor sua : Adhuc tu permanes in simplicitate tua? benedic Deo et morere. Qui ait ad illam : Quasi una de stultis mulieribus locuta es. Si bona suscepimus de manu Dei, mala quare non suscipiamus? In omnibus his non peccavit Iob labiis suis.

2. 11-13. Igitur audientes tres amici Iob omne malum, quod accidisset ei, venerunt singuli de loco suo : Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites.

hine genēsodon and gefrefrodon. Hi ða cōmon, and hine ne oncnēowon for ðære ormētan untrumnyse, and hrȳmdon þārrhte wēpende. Hi totāron heora rēaf, and mid dūste heora hēafod bestreowodon, and him mid sēton manega dagas. *Æ. H. ii. 454.*

4. 5, 6. Wite cōm ofer ðe, and ðu āteorodest; sārny s ðe hrepode, and ðu eart geunrōtsod. Hwær is nū ðin Godes ege and ðin strænð? Hwær is ðin geðyld and ðinra dāda fulfrēmednys? *Æ. H. ii. 454.*
6. 1-3. Iob cwæð: Eala, gif mine synna, and min yrmð þe ic ðolige, wāron āwegene on ānre wāgan, þonne wāron hi swārran gesewene ðonne sandcorn on sē. *Æ. H. ii. 454.*
6. 26, 27. Tō ðreagenne ge lōgiað soweru sprāce, and ge ðencað to āwēndenre sowerne frēond. *Æ. H. ii. 454.*
7. 1. Mannes lif is campdōm ofer eorðan; and swā-swā mēdgildan dagas, swā sind his dagas. *Æ. H. ii. 454.*
7. 5. Min flāsc is ymscrȳd mid forrotodnyse and mid dūstes horwum; min hȳd forseārode and is forscruncen. *Æ. H. ii. 454.*
7. 16. Āra mē, Drihten; ne sind mine dagas nāhte. *Æ. H. ii. 454.*
19. 25-27. Ic gelyfe þæt min Ālȳsend leofað, and ic sceal on þām ēndenextan dæge of eorðan ārise, and eft ic beo mid minum felle befangen, and on minum flāsce ic gesēo God, ic sylf and nā oðer. *Æ. H. i. 532.*

¶ Ic wāt sōðlice þæt min Ālȳsend leofað, and ic on ðām ēndenextan dæge of eorðan ārise, and ic beo eft mid minum felle

Condixerant enim ut, pariter venientes, visitarent eum et consolarentur. Cumque elevassent procul oculos suos, non cognoverunt eum, et exclamantes ploraverunt, scissisque vestibus sparserunt pulverem super caput suum in coelum. Et sederunt cum eo in terra septem diebus et septem noctibus. . . .

4. 5, 6. Nunc autem venit super te plaga, et defecisti; tetigit te, et conturbatus es. Ubi est timor tuus, fortitudo tua, patientia tua, et perfectio viarum tuarum?

6. 1-3. Respondens autem Iob, dixit: Utinam appenderentur peccata

mea quibus iram merui, et calamitas quam patior, in statera. Quasi arena maris haec gravior appareret. . . .

6. 26, 27. Ad increpandum tantum eloquia concinnatis, . . . et subvertere nitimini amicum vestrum.

7. 1. Militia est vita hominis super terram; et sicut dies mercenarii dies eius.

7. 5. Induta est caro mea putredine et sordibus pulveris; cutis mea aruit et contracta est.

7. 16. . . . Parce mihi, nihil enim sunt dies mei.

19. 25-27. Scio enim quod Redemptor meus vivit, et in novissimo

- befangen, and ic on minum flæsce God geseo, ic sylf and nā oðer; þes hiht is on minum bōsme geled. *Æ. H. ii. 456.*
29. 12-16. Ic alýsde hrymende þearfan, and ðam stēopbearne þe buton fultume wæs ic gehēolp, and wydewan heortan ic gefrēf-rode. Ic wæs ymbsecrýd mid rihtwīsnysse; ic wæs blindum mēn sǣge, and healtum fōt, and þearfena fæder. *Æ. H. ii. 448.*
30. 16, 17. Mē habbað geswēncednysse dagas, and on niht mīn bān bið mid sārnesse þurhðýd, and ðā ðe mē etað ne slāpað. *Æ. H. ii. 456.*
30. 19. Ic eom lāme wiðmeten, and ýslum and axum gean-līcod. *Æ. H. ii. 456.*
31. 16, 17. Ic ðearfum ne forwyrnde þæs ðe hī gyrndon; nē ic ne sēt ānā mīnne hlāf buton stēopbearne. *Æ. H. ii. 448.*
31. 20. Of flýsum mīnra scēapa wāron gehlýwde ðearfena sīdan. *Æ. H. ii. 448.*
31. 25. Nē ic ne bliissode on minum mēnigfealdum welum. *Æ. H. ii. 448.*
31. 29. Ne fāgnode ic on mīnes feondes hryre. *Æ. H. ii. 448.*
31. 32, 33. Ne lǣg sēlðeodig man wiðutan minum hēgum, ac mīn duru geopenode symle wegferendum. Ne behýdde ic mīne synna, nē ic on minum bōsme ne bedīglode mīne un-rihtwīsnysse. *Æ. H. ii. 448.*
42. 7, 8. Ac God hī gespræc þā, and cwæð þæt hē him eallum ðrim gram wære, forþanðe hī swā rihtlice sētforan him ne

die de terra surrecturus sum, et rursum circumdabor pelle mea, et in carne mea videbo Deum meum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius; reposita est haec spes mea in sinu meo.

29. 12-16. Eo quod liberassem pauperem vociferantem, et pupillum cui non esset adiutor, . . . et cor viduae consolatus sum. Iustitia indutus sum; et vestivi me, sicut vestimento et diademate, iudicio meo. Oculus fui caeco, et pes claudo. Pater eram pauperum. . .

30. 16, 17. . . Possident me dies afflictionis. Nocte os meum perforatur doloribus, et qui me comedunt non dormiunt.

30. 19. Comparatus sum luto, et assimilatus sum favillae et cineri.

31. 16, 17. Si negavi quod volebant pauperibus; . . . si comedi buccellam meam solus, et non comedit pupillus ex ea.

31. 20. Si non . . . latera eius . . . de velleribus ovium meorum calefactus est.

31. 25. Si laetatus sum super multis divitiis meis. . .

31. 29. Si gavisus sum ad ruinam eius qui me oderat. . .

31. 32, 33. Foris non mansit peregrinus; ostium meum viatori patuit. Si abscondi quasi homo peccatum meum, et celavi in sinu meo iniquitatem meam.

42. 7, 8. . . Dominus . . . dixit ad

spræcon swā-swā Iob his ðegen. Ged cwæð him to : Nimað eow nū seofon fearras and seofon rammās, and farað eft onġean tō minum ðeowan Iobe, and geoffriað ðās lāc for eow ; Iob sōðlice, mīn ðeowa, gebit for eow—and ic his ansýne underfō— þæt eow ne bēo tō dysige geteald, þæt gē swā rihtlice tō mē ne spræcon swā-swā mīn ðeowa Iob. *Æ. H. ii. 456.*

42. 9. Elifaz ðā, and Baldað, and Sofar ferdon onġean tō heora mæge Iobe, and didon swā-swā him God bebēad ; and Drihten underfēng Iobes ansýne, and heora synne ðurh his ðingrædene forgeaf. *Æ. H. ii. 458.*

|| Ðā ðrý cyningas . . . gewendon him hām syððan. *Æ. H. ii. 456.*

42. 10. Drihten eac ðā gecyrde tō Iobes behrēowsunge, ðā-ðā hē for his mægum gebæd ; and hine gehæalde fram eallum his untrumnyssum, and his sēhta him ealle forgeald be twý-fealdum. *Æ. H. ii. 458.*

42. 11. Hwæt, ðā Iobes gebroðra and geswustru, and ealle ðā þe hine ār cūðon, cōmon him tō, and hine gefrēfrodon, and his micclum wundrodon, and him gife gēafon. *Æ. H. ii. 458.*

42. 12, 13. Iob hæfde ār his untrumnysse seofon ðusend scēapa and ðreo ðusend olfenda, fīf hund getýme oxena and fīf hund assan ; him wæron eft forgoldene feowertýne ðusend scēapa and syx þusend olfenda, þusend getýme oxena and þusend assan ;

Eliphaz Themanitem : Iratus est furor meus in te et in duos amicos tuos, quoniam non estis locuti coram me rectum, sicut servus meus Iob. Sumite ergo vobis septem tauros et septem arietes, et ite ad servum meum Iob, et offerte holocaustum pro vobis ; Iob autem servus meus orabit pro vobis—faciem eius suscipiam—ut non vobis imputetur stultitia ; neque enim locuti estis ad me recta, sicut servus meus Iob.

42. 9. Abierunt ergo Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites, et fecerunt sicut locutus fuerat Dominus ad eos, et suscepit Dominus faciem Iob.

42. 10. Dominus quoque conversus

est ad poenitentiam Iob, cum oraret ille pro amicis suis. Et addidit Dominus omnia quaecumque fuerant Iob duplicia.

42. 11. Venerunt autem ad eum omnes fratres sui et universae sorores suae, et cuncti qui venerant eum prius, et comederunt cum eo panem in domo eius, et moverunt super eum caput, et consolati sunt eum super omni malo quod intulerat Dominus super eum, et dederunt ei unusquisque ovem unam et inaurem auream unam.

42. 12, 13. Dominus autem benedixit novissimis Iob magis quam principio eius. Et facta sunt ei quattuordecim millia ovium, et sex millia camelorum, et mille



and Drihten hine blætsode swiðor on ende ðonne on angynne. Hæ hæfde seofon suna and ðreo dohtra ær, and siððan eft eal swā fela. *Æ. H. ii. 45a.*

42. 15, 16. Næron gemette on ealre eorðan swā wlitige wimmen swā-swā wæron Iobes dohtra. Hæ sōðlice leofode æfter his swingle an hund gæara and fæwertig gæara, and geseah his bearna bearn oð ða fæorðan mægðe. *Æ. H. ii. 45a.*

## PSALMS.

2. 7. God cwæð to me : Ðu eart min sunu, nu to-dæg ic gestrynde þe. *Æ. H. ii. 14.*  
 10. 3. Se synfulla bið gehærod on his lustum, and se unrihtwisa bið geblætsod. *Æ. H. i. 49a.*  
 12. 8. Þa arleasan turniað on ymbhwyrft. *Æ. H. i. 514.*  
 16. 9, 10. Min lichama gerest on hihte, forðanþe þu ne forlætst mine sawle on helle, ne ðu ne geðafast þæt min lichama gebrosnige. *Æ. H. ii. 16.*  
 17. 3. Drihten, ðu afandodest us on ðisum fyre, and nis on us gemett ænig unrihtwisnys. *Æ. H. ii. 312.*  
 17. 15. Drihten, ic bæo sætowed mid rihtwisnysse on ðinre gesihðe ; and ic bæo gefylled þonne ðin wuldor geswutelod bið. *Æ. H. i. 552.*  
 18. 5, 6. Deapes geomerunga mæ beodod, and helle sarnysa mæ beodod ; and ic on minre gedrefednysse Drihten clypode, and hæ of his hālgan temple mine stemne gehyrde. *Æ. H. ii. 86.*

iuga bovum, et mille asinae. Et fuerunt ei septem filii, et tres filiae.

42. 15, 16. Non sunt autem inventae mulieres speciosae sicut filiae Iob in universa terra. . . . Vixit autem Iob post haec centum quadraginta annis, et vidit filios suos, et filios filiorum suorum usque ad quartam generationem. . . .

## PSALMS.

2. 7. Dominus dixit ad me : Filius meus es tu, ego hodie genui te.  
 10. 3. Quoniam laudatur peccator in desideriis animae suae, et iniquus benedicitur.  
 12. 8. In circuitu impii ambu-

lant. . . .

16. 9, 10. . . . Caro mea requiescet in spe, quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem.  
 17. 3. . . . Igne me examinasti, et non est inventa in me iniquitas.  
 17. 15. Ego autem in iustitia apparebo conspectui tuo ; satiabor cum apparuerit gloria tua.  
 18. 5, 6. Dolores inferni circumdederunt me ; praeoccupaverunt me laquei mortis ; in tribulatione mea invocavi Dominum, et ad Deum meum clamavi, et exaudivit de templo sancto suo vocem meam. . . .

19. 1. Heofonas cýðað Godes wuldor. *Æ. H. i. 520.*  
 19. 4. Se swæg heora bodunge ferde geond ealle eorðan, and heora word beoðmon to gemærum ealles ymbhwyrftes. *Æ. H. i. 542.*  
 19. 5. Swā-swā brýdguma hē gæð forð of his brýdbēdde. *Æ. H. ii. 10; cf. i. 200.*  
 19. 6. Nis nān þe hine behýdan mæge fram his hætan. *Æ. H. i. 282; cf. ii. 606.*  
 22. 16. Fela hundas mē ymbe sodon. *Æ. H. ii. 114.*  
 Hī ðurhðýdon mīne handa and mīne fēt. *Æ. H. ii. 16.*  
 22. 18. Hī dældon mīn reaf betwux him. *Æ. H. ii. 16.*  
 23. 5. Drihten, þu gegearcodeð mýsan on mīnre gesihðe, to-geanes ðam þe mē gedræfdon. *Æ. H. ii. 114.*  
 24. 1. Eorðe, and eall hire gefyllednys, and eal ymbhwyrft, and þā ðe on ðam wuniað, ealle hit syndon Godes æhta. *Æ. H. i. 172.*  
 || Seo eorðe and hire gefyllednys is Godes. *Æ. H. ii. 104.*  
 24. 8. Drihten is strang and mihtig on gefeohte. *Æ. H. i. 196.*  
 33. 9. Hē hit gecwæð, and þā gesceafta wæron geworhte; hē bebsað, and hī wæron gesceapene. *Æ. H. i. 122.*  
 34. 1. Ic herige mīnne Drihten on ælcne tīman. *Æ. H. i. 252.*  
 34. 19. Fela sind þāra rihtwīsa gedreccednyssa, ac Drihten fram eallum ðysum hī alýst. *Æ. H. i. 574.*  
 37. 27. Būh fram yfele, and dō gōð. *Æ. H. ii. 602.*  
 39. 6. On idel bið ælc man gedrefed se ðe hordað and nāt hwām hē hit gegaderað. *Æ. H. i. 66.*  
 || On idel swincð se ðe goldhordað and nāt hwām hē hit gegaderað. *Æ. H. ii. 104.*

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|--------------------------------------|--------------------------------------|
| 19. 1. Coeli enarrant gloriam Dei... | 24. 1. Domini est terra, et pleni-   |
| 19. 4. In omnem terram exivit sonus  | tudo eius; orbis terrarum, et uni-   |
| eorum, et in fines orbis terrae      | versi qui habitant in eo.            |
| verba eorum.                         | 24. 8. ... Dominus fortis et potens, |
| 19. 5. ... Ipse tamquam sponsus      | Dominus potens in praelio.           |
| procedens de thalamo suo...          | 33. 9. Quoniam ipse dixit, et facta  |
| 19. 6. ... Nec est qui se abscondat  | sunt; ipse mandavit, et creata       |
| a calore eius.                       | sunt.                                |
| 22. 16. Quoniam circumdederunt       | 34. 1. Benedicam Dominum in omni     |
| me canes multi. ... Foderunt         | tempore...                           |
| manus meas et pedes meos.            | 34. 19. Multae tribulationes iusto-  |
| 22. 18. Diviserunt sibi vestimenta   | rum, et de omnibus his liberabit     |
| mea...                               | eos Dominus.                         |
| 23. 5. Parasti in conspectu meo      | 37. 27. Declina a malo, et fac bo-   |
| mensam, adversus eos qui tribu-      | num...                               |
| lant me...                           | 39. 6. ... Frustra conturbatur;      |

45. 9. Sæo cwæn stent set ðinre swiðran on ofergylдум gyrlan, ymbscrýd mid menigfealdre fahnysse. Æ. H. ii. 566.
45. 13. Eall hire wulдор is wiðinnan. Æ. H. ii. 564.
47. 5. God æstihð up to heofonum mid micelre myrðe. Æ. H. ii. 16.
49. 12. Se mann, ða-ða he on wurðmynte wæs, he hit ne understod; he is forðy wiðmeten stantum nýtenum, and is him gelic geworden. Æ. H. i. 96.
49. 20. See Ps. 49. 12.
50. 3. God cymð swutellice, and he ne suwað; fyr byrnð on his gesihðe, and on his ymbhwyrfte bið swiðlic storm. Æ. H. i. 618.  
 ¶ God cymð swutellice, and he ne suwað; fyr byrnð on his gesihðe, and stiðlic hræohnys bið onbūton him. Æ. H. ii. 18.
50. 15. Clypa mē on dæge ðinre gedrefednysse; and ic ðe āhrædde, and ðu mærsast mē. Æ. H. ii. 126.
50. 16, 17. God cwæð to ðam synfullum: Hwi bodast ðu mīne rihtwisnysa and mīne gecyðnysse þurh þīnne muð? Þu soðlice hatast ðeawfæstnysse, and ðu āwurpe mīne word underbæc. Æ. H. ii. 530, 532.
51. 5. Ealle mēn bæoð . . . mid unrihtwisnysse geæcnode, and mid synnum æcennede. Æ. H. i. 200.
56. 12. God Ælmihtig, on mē synd þīne behāt, þa ic ðe forgyldo ðurh hērunga. Æ. H. i. 54.
58. 1. Gē manna bearn, dēmað rihtlice. Æ. H. ii. 322.
59. 17. Mīn gefylsta, ðe ic singe; forðanðe ðu, God, eart mīn andfenga, mīn God, and mīn mildheortnyss. Æ. H. ii. 82.

thesaurizat, et ignorat cui congregabit ea.

45. 9. . . . Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

45. 13. Omnis gloria eius . . . ab intus. . .

47. 5. Ascendit Deus in iubilo. . .

49. 12. . . . Homo, cum in honore esset, non intellexit; comparatus est iumentis insipientibus, et similis factus est illis.

50. 3. Deus manifeste veniet, Deus noster, et non silebit; ignis in conspectu eius exardescet, et in circuitu eius tempestas valida.

50. 15. Et invoca me in die tribu-

lacionis; eruam te, et honorificabis me.

50. 16, 17. Peccatori autem dixit Deus: Quare tu enarras iustitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam, et proiecisti sermones meos retrorsum.

51. 5. . . . In iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

56. 12. In me sunt, Deus, vota tua, quae reddam laudationes tibi.

58. 1. . . . Recta iudicate, filii hominum.

59. 17. Adiutor meus, tibi psallam;

62. 12. Þu, Drihten, forgyltst ælcum be his weorcum. *Æ. H. ii. 18.*
63. 5. Bæo mīn sǣwul gefylled swā-swā mid rysle and mid ungela. *Æ. H. i. 522.*
68. 33. Singað þām Gode ðe astāh ofer heofonas to eastdæle. *Æ. H. ii. 16.*
68. 35. . . . on his hālgum, on ðām he is wundorlic. *Æ. H. i. 446.*
72. 11. Ealle cyningas onbugað him, and ealle þeoda him ðeowiað. *Æ. H. ii. 18.*
73. 28. Mē is gōd þæt ic mē to Gode geðeode, and sette mīnne hiht on Drihtne. *Æ. H. ii. 440.*
80. 1. Drihten, ðu ðe sitst ofer cherubin, geswutela ðe sylfne. *Æ. H. i. 348.*
82. 6. Ic cwæð: Gē sind godas, and gē ealle sind bearn þæs Hēhstan. *Æ. H. i. 324; cf. i. 366.*
- || Soðlice mēn syndon godas gecgeda. *Æ. H. i. 40.*
84. 7. Ðā hālgan farað fram mihte to mihte; ealra goda God bið gesewen on Sion. *Æ. H. ii. 334.*
- || Þā hālgan farað fram mihte to mihte. *Æ. H. i. 602.*
86. 1. Ic soðlice eom wædla and pearfa. *Æ. H. i. 550; cf. Ps. 109. 22.*
86. 10. Þu eart mære and micel, ðe wundra wyrct; þu eart āna God. *Æ. H. ii. 20.*
89. 26. Hē sylf clypode to mē: Þu eart mīn fæder. *Æ. H. ii. 16.*
89. 27. And ic gesette hine frumcennedne and healicne toforan eallum eorðlicum cynegum. *Æ. H. ii. 16.*

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|-----------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| quia, Deus, susceptor meus es;<br>Deus meus misericordia mea.                           | bim, manifestare.                                                                 |
| 62. 12. . . . Domine, . . . tu reddes<br>unicuique iuxta opera sua.                     | 82. 6. Ego dixi: Dii estis, et filii<br>Excelsi omnes.                            |
| 63. 5. Sicut adipe et pinguedine<br>repleatur anima mea. . . .                          | 84. 7. . . . Ibunt de virtute in vir-<br>tutem; videbitur Deus deorum in<br>Sion. |
| 68. 33. Qui ascendit super coelum<br>coeli ad orientem. . . .                           | 86. 1. . . . Quoniam inops et pauper<br>sum ego.                                  |
| 68. 35. Mirabilis Deus in sanctis<br>suis. . . .                                        | 86. 10. Quoniam magnus es tu, et<br>faciens mirabilia; tu es Deus<br>solus.       |
| 72. 11. Et adorabunt eum omnes<br>reges terrae; omnes gentes ser-<br>vient ei.          | 89. 26. Ipse invocabit me: Pater<br>meus es tu. . . .                             |
| 73. 28. Mihi autem adhaerere Deo<br>bonum est, ponere in Domino<br>Deo spem meam. . . . | 89. 27. Et ego primogenitum po-<br>nam illum excelsum prae regibus<br>terrae.     |
| 80. 1. . . . Qui sedes super cheru-                                                     |                                                                                   |

90. 10. *See* Æ. H. i. 490.
91. 11, 12. God beþeað his englum be ðe, þæt hi ðe healdon, and on heora handan hebban, þe-læs-ðe ðu æt stāne þinne fot ætspurne. Æ. H. i. 516; cf. Matt. 4. 1-11.
93. 5. Drihten, ðine gecyðnyssa sindon swiðe geleaflice. Æ. H. ii. 42.  
Drihten, þinum huse gedafenað hālignys on daga langsum-  
nysses. Æ. H. ii. 52.
94. 18. Gif mīn fot aslād, Drihten, ðin mildheortnys geheolp mē. Æ. H. ii. 392.
95. 2. Uton forhradian Godes ansyne on andetnysse. Æ. H. ii. 124.
106. 17, 18. Seo eorðe geopenode and forswearh Dathan, and heo oferwreah Abiron and his gegaderunge, and heofenlic fyr barn on heora gesamnunge, and ða synfullan forbærnde. Æ. H. ii. 420.
109. 22. Ic soðlice eom wædla and þearfa. Æ. H. i. 530; cf. Ps. 86. 1.
110. 1. God cwæð to minum Drihtne: Site her to minum swiððran. Æ. H. ii. 16; cf. Acts 2. 32 ff.
111. 10. Godes ege is wiððomes angynn. Æ. H. i. 530.
112. 1. Eadig bið se wer se ðe hine ondræt God, and awent his willan to his bebodum. Æ. H. ii. 52.
112. 9. He aspende his ðing, and tōdælde ðearfum, and his riht-wisnys wunað a on worulde. Æ. H. i. 254.
116. 15. Ealra gecorenra hāgena deað is deorwurðe on Godes gesihðe. Æ. H. i. 48.
118. 22. *See* Æ. H. i. 106.
91. 11, 12. Quoniam angelis suis mandavit de te ut custodiant te in omnibus viis tuis. In manibus portabunt te, ne forte offendas ad lapidem pedem tuum.
93. 5. Testimonia tua credibilia facta sunt nimis; domum tuam decet sanctitudo, Domine, in longitudinem dierum.
94. 18. Si dicebam: Motus est pes meus, misericordia tua, Domine, adiuuabat me.
95. 2. Praeoccupemus faciem eius in confessione. . . .
106. 17, 18. Aperta est terra, et deglutivit Dathan, et operuit super congregationem Abiron, et exarsit ignis in synagoga eorum; flamma combussit peccatores.
109. 22. Quia egenus et pauper ego sum. . . .
110. 1. Dixit Dominus Domino meo: Sede a dextris meis. . . .
111. 10. Initium sapientiae timor Domini. . . .
112. 1. Beatus vir qui timet Dominum; in mandatis eius uolet nimis.
112. 9. Dispersit, dedit pauperibus; iustitia eius manet in saeculum saeculi. . . .
116. 15. Pretiosa in conspectu Domini mors sanctorum eius.

118. 24. *Ðæs is se dæg þe Drihten worhte; uto blissian and fægrian on ðam dæge.* *Æ. H. ii. 292, 294.*
121. 4. *Ne slæpð nē ne hnappað se ðe hylt Israhel.* *Æ. H. ii. 230.*
127. 1. *Buton Drihten ða burh gehealde, on yðel waciað þā hyrdas ðe hi healdað.* *Æ. H. ii. 230.*
127. 2, 3. *Ðonne God sylð his leofum slæp, þæt is Drihtnes yrfwyrðnys.* *Æ. H. ii. 526.*
132. 9. *Drihten, þine sacerdas sind ymbscrýdde mid rihtwisnysse.* *Æ. H. i. 210.*
135. 15-17. *Ðæra hæðenra anlicnyssa sind gyldene and sylfrene, manna handgeweorc; hi habbað dumne mūð and blinde eagan, deafe earan and ungrāpigende handa, fet butan fēðe, bodig butan life.* *Æ. H. i. 366.*
138. 6. *Se healica Drihten scēawað þā eadmōdan, and þā mōdigan feorran oncnāwð.* *Æ. H. i. 128.*
139. 16. *Mīn Drihten, þine eagan gesāwon mine unfulfrēmednysse, and on þinre bæc ealle sind āwritena.* *Æ. H. i. 530.*
139. 17, 18. *Mē soðlice sind þine frýnd, God, swiðe arwurðe, and heora ealdordōm is swiðe gestrangod. Ic hi gerīme, and hi beoð gemenigfylde ofer ðære sǣ sandceosol.* *Æ. H. ii. 524.*  
*|| Ic hi getealde, and heora getel is mære ðonne sandceosol.*  
*Æ. H. i. 536.*
- Ic ārās of dēaðe, and ic eft mid þe eom.* *Æ. H. ii. 16.*
141. 2. *Drihten, sý mīn gebed āsēnd swā-swā byrnende stōr on ðīnre gesihðe.* *Æ. H. i. 118.*

118. 24. *Haec est dies quam fecit Dominus; exultemus et laetemur in ea.*
121. 4. *Ecce non dormitabit neque dormiet qui custodit Israel.*
127. 1. . . . *Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.*
127. 2, 3. . . . *Cum dederit dilectis suis somnum, ecce hereditas Domini, filii. . .*
132. 9. *Sacerdotes tui induantur iustitiam. . .*
135. 15-17. *Simulacra gentium argentum et aurum, opera manuum hominum: os habent, et non loquentur; oculos habent, et non videbunt; aures habent, et non audient; neque enim est spiritus in ore ipsorum.*
138. 6. *Quoniam excelsus Dominus, et humilia respicit, et alta a longe cognoscit.*
139. 16. *Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur. . .*
139. 17, 18. *Mihi autem nimis honorificati sunt amici tui, Deus; nimis confortatus est principatus eorum. Dinumerabo eos, et super arenam multiplicabuntur. Exsurxi, et adhuc sum tecum.*
141. 2. *Dirigatur oratio mea sicut incensum in conspectu tuo. . .*

142. 5. Drihten, þu eart min hiht ; þeo min dæl on þæra lybbendra eorðan. *Æ. H. i. 530.*
146. 3, 4. Nellað ge getrūwian on ealdormannum, nē on manna bearnum, on ðam nis nān hæl. Heora gæst gewit, and hi tō eorðan gehwyrfað, and on ðam dæge losiað ealle heora geðohtas. *Æ. H. i. 410.*

## PROVERBS.

1. 28. Þonne hi clypiað tō mē, and ic hi ne gehyre ; hi arisað on ærnemerigen, ac hi ne gemētað mē. *Æ. H. ii. 378.*
3. 9. Ārwurða ðinne Drihten mid þinum æhtum, and of ðinum frumwæstmum syle ðearfum. *Æ. H. ii. 102.*
4. 16. Hi blissiað on yfelnyse and on ārleasum dædum, and hi slæp ne underfōð, buton hi yfel gefremmon. *Æ. H. ii. 322.*
4. 18. And rihtwisra siðfæt is swilce scinende leoht, and weaxende symle oð sōðre fulfremednyss. *Æ. H. ii. 322.*
5. 22. Ānra gehwile mann is gewriðen mid rāpum his synna. *Æ. H. i. 208.*
13. 8. Þæs rīcan mannes welan sind his sǣwle ālysednyss. *Æ. H. i. 204.*
13. 24. Sē ðe sparað his gyrde, he hatað his cild ; and sē ðe hit lufað, he lærð hit ānrædlice. *Æ. H. ii. 324.*
15. 15. Yfele sind ure dagas. *Æ. H. i. 490.*
16. 32. Selre is sē geðyldiga wer þonne sē stranga ; and sē ðe his mōd gewylt is bētera ðonne sē ðe burh oferwinð. *Æ. H. ii. 544.*
17. 3. *See Æ. H. i. 283.*

142. 5. . . . Tu es spes mea, portio mea in terra viventium.
146. 3, 4. . . . Nolite confidere in principibus, in filiis hominum, in quibus non est salus. Exhibit spiritus eius, et revertetur in terram suam ; in illa die peribunt omnes cogitationes eorum.
4. 16. Non enim dormiunt nisi malefecerint, et rapitur somnus ab eis nisi supplantaverint.
4. 18. Iustorum autem semita, quasi lux splendens, procedit et crescit usque ad perfectam diem.
5. 22. . . . Funibus peccatorum suorum constringitur.
13. 8. Redemptio animae viri divitiarum suarum. . . .
13. 24. Qui parcat virgae, odit filium suum ; qui autem diligit illum, instanter erudit.
15. 15. Omnes dies pauperis mali. . . .
16. 32. Melior est patiens viro forti ; et qui dominatur animo suo, expugnatore urbium.

## PROVERBS.

1. 28. Tunc invocabunt me, et non exaudiam ; mane consurgens, et non invenient me.
3. 9. Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei.
4. 16. Non enim dormiunt nisi malefecerint, et rapitur somnus ab eis nisi supplantaverint.
4. 18. Iustorum autem semita, quasi lux splendens, procedit et crescit usque ad perfectam diem.
5. 22. . . . Funibus peccatorum suorum constringitur.
13. 8. Redemptio animae viri divitiarum suarum. . . .
13. 24. Qui parcat virgae, odit filium suum ; qui autem diligit illum, instanter erudit.
15. 15. Omnes dies pauperis mali. . . .
16. 32. Melior est patiens viro forti ; et qui dominatur animo suo, expugnatore urbium.

17. 5. Gif hwa ðearfan forsihð, he tælð his Scyppend. *Æ. H. ii. 328.*  
 19. 11. Þæs mannes wiſdōm bið oncnāwen purh geðyld. *Æ. H. ii. 544.*  
 21. 13. Sē ðe āwēnt his neþ fram clypīgendum ðearfan, hē sylf clypað eft tō Gode, and his stēmne ne bið gehýred. *Æ. H. ii. 102.*  
 21. 20. Gewilnigendlic goldhord hð on ðæs witan mūðe. *Æ. H. i. 116.*  
 21. 30. Nis nān wiſdōm nē nān rād nāht ongeān God. *Æ. H. i. 82.*  
 23. 14. Stýr ðinum cilde, and sleh hit mid gyrde, and ðu swā alýst his sǽwle fram deaðe. *Æ. H. ii. 324.*  
 28. 14. Ēadig bið se man þe symle bið forhtigende; and soðlice se heardmōða befyld on yfel. *Æ. H. i. 408.*  
 29. 5. Lyffetyndra tungan gewritðað manna sǽwle on synnum<sup>1</sup>.  
*Æ. H. i. 494.*  
 29. 19. Ne bið se stunta mid wordum gerihtlæced. *Æ. H. ii. 532.*  
 31. 4. Ne bið nān ðing dīgle þær ðær druncennys rīxað. *Æ. H. i. 604.*

## SONG OF SOLOMON.

4. 11. And unāsęgendlic bræð stēnde of hire gyrllum. *Æ. H. i. 444.*  
 5. 5. Mine handa drýpton myrran. *Æ. H. i. 118.*  
 5. 12. Ic geseah čā wlitigan swilce culfran āstīgende ofer strēamlicum rīðum. *Æ. H. i. 444.*  
 6. 10 (Vulg. 9). Hwæt is čeos ðe hēr āstihð swilce ārisende dǽgrima, swā wlitig swā mōna, swā gecoren swā sunne, and swā ęgeslic swā fyrdruma? *Æ. H. i. 442.*

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| 17. 5. Qui despicit pauperem, exprobrat Factori eius. . .                                 | sermonibus loquitur amico suo rete expandit gressibus eius. |
| 19. 11. Doctrina viri per patientiam noscitur. . .                                        | 29. 19. Servus verbis non potest erudiri. . .               |
| 21. 13. Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit, et non exaudietur. | 31. 4. . . . Quia nullum secretum est ubi regnat ebrietas.  |

## SONG OF SOLOMON.

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| 21. 20. Thesaurus desiderabilis . . . in habitaculo iusti. . .                          | 4. 11. . . . Odor vestimentorum tuorum sicut odor thuria.                                                                              |
| 21. 30. Non est sapientia, non est prudentia, non est consilium contra Dominum.         | 5. 5. . . . Manus meae stillaverunt myrrham.                                                                                           |
| 23. 14. Tu virga percuties eum, et animam eius de inferno liberabis.                    | 5. 12. Oculi eius sicut columbae super rivulos aquarum. . .                                                                            |
| 28. 14. Beatus homo qui semper est pavidus; qui vero mentis est durae corruet in malum. | 6. 9. Quae est ista, quae progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata? |
| 29. 5. Homo qui blandis fictisque                                                       |                                                                                                                                        |

<sup>1</sup> Doubtfully assigned here.



## ISAIAH.

1. 3. Se oxa oncnēow his hlāford, and se assa his hlāfordes binne.

Æ. H. i. 42.

1. 17-20. Helpað ofsættum, and stæopcildum demað; beweriað wydewan wið wælhreawum ehterum, and ðreagað mē siððan. Þis sæde Drihten, and gif ēowere synna wæron wolcnreade ær ðan, hi beoð scfnende on snāwes hwitnysse. Gif gē mē gehyrað, gē etað þære eorðan gōd; gif gē mē geysriað, ēow fornimð mīn swurd. Æ. H. ii. 322.

5. 7. Soðlice Godes wingeard is Israhela hiwraeden. Æ. H. ii. 72.

5. 20. Wā ðām ðe talað, mid trēowleasum mōde, yfel tō gōde, and gōd tō yfele; þeostru tō leohte, and leoht tō ðeostrum. Æ. H. ii. 322.

5. 22-24. Wā ðan ðe strang bið tō swiðlicum drencum and tō gemenegenne ðā micclan druncennysse; swilce gerihtwisiað pone ārleāsan for sceattum, and þām rihtwisum ætbrēdað his rihtwīsnysse swā. Forði hi fornimð helle fyr swā-swā ceaf, and heora wyrtruma bið swā-swā windige ysla. Æ. H. ii. 322.

7. 14. Efne, sceal mæden geæcnian on hire innoðe, and æcnnan sunu; and his nama bið geciged Emmanuhel. Æ. H. i. 192.

|| Efne, æn mæden sceal geæcnian, and æcnnan sunu; and his nama bið Emmanuhel. Æ. H. ii. 14; cf. Matt. 1. 23.

9. 6, 7. Ūs is cild æcnned, and ns is sunu forgifen, and his ealdordōm is on his exlum, and hē bið gehāten wundorlic, rædbora,

## ISAIAH.

1. 3. Cognovit bos possessorem suum, et asinus praesepe domini sui. . .

1. 17-20. . . . Subvenite oppresso, iudicate pupillo, defendite viduam. Et venite, et arguite me, dicit Dominus: si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur. . . . Si . . . audieritis me, bona terrae comedetis. Quod si . . . me ad iracundiam provocaveritis, gladius devorabit vos. . .

5. 7. Vineae enim Domini exercituum domus Israel est. . .

5. 20. Vae qui dicitis malum bonum, et bonum malum, ponentes tene-

bras lucem, et lucem tenebras. . .

5. 22-24. Vae qui potentes estis ad bibendum vinum, et viri fortes ad miscendam ebrietatem, qui iustificatis impium pro munibus, et iustitiam iusti aufertis ab eo. Propter hoc, sicut devorat stipulam lingua ignis, et calor flammae exurit, sic radix eorum quasi favilla erit, et germen eorum ut pulvis ascendet. . .

7. 14. . . . Ecce virgo concipiet, et pariet filium; et vocabitur nomen eius Emmanuel.

9. 6, 7. Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super hu-

strang God, and fæder þære tōweardan worulde, and sibbe ealdor; his rice and his anweald bið gemenigfylð, and ne bið nān ende his sibbe. *Æ. H. ii. 16.*

11. 2, 3. Ðā mēn . . . becumað tō seofonfealdre gife þæs Hālgan Gāstes: þā sind wīsdōm and andgit, rād and strēngð, ingehyð and ārfæstnys; Godes ege is se seofōða. *Æ. H. ii. 292.*

¶ Ān is se Hālgā Gāst þe sylð gecorenūm mannūm ðā seofonfealdan gife: þæt is, wīsdōm and andgit, rād and strēngð, ingehyð and ārfæstnys; Godes ege is seo seofōðe. *Æ. H. ii. 398.*

Hē onbryrt ure mōd mid seofonfealdre gife: þæt is, mid wīsdōme and andgyte, mid geðeahte and strēncðe, mid ingehyðe and ārfæstnyse; and hē us gefylð mid Godes ege.

*Æ. H. i. 326; cf. i. 328, ii. 14.*

14. 12, 13. *See Æ. H. i. 10.*

26. 19. Þā dēadan sceolon ārisan, and þā ðe liegað on byrgenum hī geedcuciað. *Æ. H. ii. 18.*

30. 26. Þonne bið seð sunne be seofonfealdum beorhtre þonne hēo nū sý, and se mōna hæfð þære sunnan leoht. *Æ. H. i. 618.*

35. 4-6. Spegað þām wācmōdum þæt hī beon gehyrte, and nān ðing ofdrædde; hēr cymð God sylf, and gehælð us. Þonne beoð geopenode blindra manna eagan, and dēaffra manna earan gehýrað; þonne hlēapð se healta swā-swā heort, and dumbra manna tungan beoð swiðe getinge. *Æ. H. ii. 16.*

36. 1. *See Æ. H. i. 568.*

36. 14. *See 2 Kings 18. 29.*

36. 20. *See 2 Kings 18. 35.*

37. 1, 2. *See 2 Kings 19. 1, 2.*

37. 4. *See 2 Kings 19. 4.*

37. 6. *See 2 Kings 19. 6.*

merum eius: et vocabitur nomen eius admirabilis, consiliarius, Deus, fortis, pater futuri saeculi, princeps pacis; multiplicabitur eius imperium, et pacis non erit finis. . . .

11. 2, 3. Et requiescet super eum spiritus Domini: spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis; et replebit eum spiritus timoris Domini. . . .

26. 19. Vivent mortui tui; interfecti mei resurgent. . . .

30. 26. Et erit lux lunae sicut lux solis, et lux solis erit septemplex ter, sicut lux septem dierum. . . .

35. 4-6. Dicite pusillanimis: Confortamini, et nolite timere; . . . Deus ipse veniet, et salvabit vos. Tunc aperientur oculi caecorum, et aures surdorum patebunt; tunc saliet sicut cervus claudus, et aperta erit lingua mutorum. . . .



37. 29. *See 2 Kings 19. 28.*  
 37. 33. *See 2 Kings 19. 32.*  
 37. 35. *See 2 Kings 19. 34.*  
 37. 36-38. *See 2 Kings 19. 35-37.*  
 38. 21. Isaias, þe worhte ðam cyninge Ezechie cliðan to his dolge, and hine gelænnode. . . . *Æ. H. i. 476.*  
 40. 3, 4. Stemn clypigendes on wæstene: Gearciað Godes weig, dōð rihte his paðas. Ælc ðene bið gefylled, and ælc ðun bið geæadmæt, and ealle wōhnyssa beoð gerihte, and scearpnyssa gesmēðode<sup>1</sup>. *Æ. H. i. 360.*  
     || Gearciað Godes weig. *Æ. H. i. 362.*  
     || Gearciað Drihtnes weg, dōð rihte his sōðfætu. *Æ. H. ii. 530.*  
 40. 6. Ælc flæsc is gærs, and þæs flæscs wuldor is swilce wyrta blōstm. *Æ. H. i. 188.*  
 42. 2. Hē ne flāt, nē ne hrȳmde, ne nān mann his stemne on strætum ne gehȳrde. *Æ. H. i. 592; cf. ii. 44.*  
 44. 17. Mēn . . . bugon to þam anlicnyssum þe hī sylfe worhton, and him cwædon to: Þu eart min God. *Æ. H. i. 208.*  
 53. 4. Soðlice hē sylf sæbræd ure adlunga, and ure sārnyssa hē sylf abær. *Æ. H. i. 122.*  
 53. 7. Hē is gelæd to slæge swā-swā scēp, and hē suwade and his muð ne ondyde, swā-swā lamb deð þonne hit man scyrð. *Æ. H. ii. 16; cf. ii. 40.*  
 57. 15. On hwām geræst Godes Gast būton on ðam eadmōdan<sup>2</sup>? *Æ. H. i. 362.*
- |                                                                                                                                                                                                                                        |                                                                                                                                |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| 38. 21. Et iussit Isaias ut tollerent<br>massam de ficiis, et cataplasma-<br>rent super vulnus, et sanaretur.                                                                                                                          | 44. 17. . . . Curvatur ante illud, et<br>adorat illud et obsecrat, dicens:<br>. . . Deus meus es tu.                           |
| 40. 3, 4. Vox clamantis in deserto:<br>Parate viam Domini, rectas facite<br>. . . semitas Dei nostri. Omnis<br>vallis exaltabitur, et omnis mons<br>et collis humiliabitur, et erunt<br>prava in directa, et aspera in vias<br>planas. | 53. 4. Vere languores nostros ipse<br>tulit, et dolores nostros ipse por-<br>tauit. . . .                                      |
| 40. 6. . . . Omnis caro foenum, et<br>omnis gloria eius quasi flos agri.                                                                                                                                                               | 53. 7. . . . Sicut ovis ad occisionem<br>ducebatur, et quasi agnus coram<br>tondente se obmutescet, et non<br>aperiet os suum. |
| 42. 2. Non clamabit, neque accipiet<br>personam, nec audietur vox eius                                                                                                                                                                 | 57. 15. . . . Habitans . . . cum con-<br>trito et humili spiritu. . . .                                                        |

<sup>1</sup> Probably translated from Luke 8. 4, 5.<sup>2</sup> Doubtfully assigned here.

58. 1. Clypa, and ne geswite ðu, ahefe þine stemne swā-swā bȳme, and cȳð mīnum folce heora leahtas, and Iacobes hirede heora synna. *Æ. H. i. 6.*
58. 7. Tōbrec ðinne hlāf, and syle ðone oþerne dāl hungrium mēn, and lād into þinum huse wæddan, and ða earman selfremedan mēn, and gefrefra hī mid þinum gōdum; þonne ðu nacodne geseo, scrȳd hine, and ne forseoh ðin ægen flæsc. *Æ. H. i. 180.*
60. 8. Hwæt sind þas þe hēr fleogað swā-swā wolcnu, and swā-swā culfran tō heora ehðȳrlum? *Æ. H. i. 54.*
62. 2. Þu bist geciged nīwum naman, pone ðe Godes muð genēmnode. *Æ. H. i. 96.*
65. 15. God gecigð his ðeowan oðrum naman. *Æ. H. i. 96.*
66. 1. Heofon is mīn setl. *Æ. H. i. 520; cf. Matt. 5. 34-37.*
66. 24. Þær næfre heora wyrn ne swytl, nē heora fȳr ne bið adwæsced. *Æ. H. i. 132.*

### JEREMIAH<sup>1</sup>.

4. 22. Hī sind snotere þæt hī yfel wyrcon, and hī sōðlice ne cunnon nāht tō gōde gewyrcan. *Æ. H. ii. 52.*
8. 7. Store and swalewe heoldon ðone tīman heora tōcymes; and þis folc ne oncnēow Godes dōm. *Æ. H. i. 404.*
11. 20. *See Rom. 9. 29.*

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                            |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>58. 1. Clama, ne cesses, quasi tuba exalta vocem tuam, et annuncia populo meo scelera eorum, et domui Iacob peccata eorum.</p> <p>58. 7. Frange esurienti panem tuum, et egenos vagosque induc in domum tuam; cum videris nudum, operi eum, et carnem tuam ne despexeris.</p> <p>60. 8. Qui sunt isti qui ut nubes volant, et quasi columbae ad fenestras suas?</p> <p>62. 2. . . . Et vocabitur tibi nomen novum, quod os Domini nominabit.</p> | <p>65. 15. . . . Et servos suos vocabit nomine alio.</p> <p>66. 1. . . . Coelum sedes mea. . . .</p> <p>66. 24. . . . Vermis eorum non morietur, et ignis eorum non extinguetur. . . .</p> |
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### JEREMIAH.

4. 22. . . . Sapientes sunt ut faciant mala, bene autem facere nesciunt.
8. 7. . . . Hirundo et ciconia custodierunt tempus adventus sui; populus autem meus non cognovit iudicium Domini.

<sup>1</sup> For passages attributed to Jeremiah, but not found, see *Untraced Passages*, p. 257.

16. 9. . . . þæt hi sceoldon . . . geswican blisse stemne and fæg-  
nunge, brýdguman stemne and brýde. *Æ. H. ii. 86.*
16. 16. Ic asænde mine fisceras, and hi gefixiað hi; mine huntan,  
and hi huntiað hi of ælcere dūne and of ælcere hylle. *Æ. H. i. 576.*
17. 10. Ic afandige manna heortan and heora lēdena, and  
ælcum sylle æfter his færelde, and æfter his ægenre afund-  
ennysse. *Æ. H. i. 114.*
17. 14. Drihten, gehæl mē, and ic bæo gehæled; geheald þu mē,  
and ic bæo gehealden. *Æ. H. i. 254.*
23. 24. Ic gefylle mid mē sylfum heofonas and eorðan. *Æ. H. i. 262.*
29. 10. *See* *Æ. H. ii. 66.*
31. 15. *See* *Matt. 2. 18 (2. 16-18).*

## LAMENTATIONS.

3. 41. Uton aþebban ure heortan mid handum to Gode. *Æ. H. ii. 124.*
4. 4. Ða lýtlan cild bædon him hlāfes, ac þær næs nān mann ðe  
pone hlāf him betwýnan tobræce. *Æ. H. ii. 400.*

## EZEKIEL.

1. 10. Ān ðæra nýtena wæs on mēnniscra ansýne him sēowod,  
oðer on leon ansýne, þridde on cealfes, feorðe on earnes.  
*Æ. H. ii. 430.*
2. 6. Ðu mannes bearn, ungelæffulle and yfel tihtende sind mid  
þe, and þu wunast mid þām wyrstan wýrmcynne. *Æ. H. i. 528.*

16. 9. . . . Ego auferam de loco et terram ego impleo? . . .  
isto . . . vocem gaudii et vocem  
laetitiae, vocem sponsi et vocem  
sponsae.

## LAMENTATIONS.

16. 16. Ecce ego mittam piscatores multos, dicit Dominus, et pisca-  
buntur eos: et post haec mittam  
eis multos venatores, et vena-  
buntur eos de omni monte et de  
omni colle. . . .
17. 10. Ego Dominus scrutans cor  
et probans renes; qui do uni-  
cuique iuxta viam suam, et iuxta  
fructum adinventionum suarum.
17. 14. Sana me, Domine, et sana-  
bor; saluum me fac, et saluus  
ero. . . .
23. 24. . . . Numquid non coelum
3. 41. Levemus corda nostra cum  
manibus ad Dominum. . . .
4. 4. . . . Parvuli petierunt panem,  
et non erat qui frangeret eis.

## EZEKIEL.

1. 10. Similitudo autem vultus eorum:  
facies hominis et facies leonis a  
dextris ipsorum quattuor, facies  
autem bovis a sinistris ipsorum  
quattuor, et facies aquilae desuper  
ipsorum quattuor.
2. 6. Tu ergo, fili hominis, . . . incre-  
duli et subversores sunt tecum, et  
cum scorpionibus habitas. . . .

3. 18. Gif þu ne gestentst þone unrihtwisan, and hine ne manast þæt hē fram his ārleasnyse gecyrre and lybbe, þonne swelt se ārleasa on his unrihtwisyse, and ic wille ofgā æt ðe his blod. *Æ. H. i. 6.*

|| Buton þu gestande ðone unrihtwisan, and him his unrihtwisyse secge, ic ofgā his blodes gyte æt ðinum handum. *Æ. H. ii. 340.*

3. 19. Gif ðu ðonne þone ārleasan gewarnast, and hē nele fram his ārleasnyse gecyrran, þu alýsdest þine sǽwle mid þære mynegunge, and se ārleasa swylt on his unrihtwisyse. *Æ. H. i. 6.*

3. 26. Ic dō þæt þin tunge clifað to ðinum gōman, and þu bist dumb, nā swā-swā ðreagende wer, forðanþe sēo hwræden is swiðe ðwȳr. *Æ. H. ii. 530.*

11. 19. Ic ætbræde him ðā stānenan heortan, and ic forgif him flæscene heortan. *Æ. H. ii. 204.*

18. 21, 22. Gif se ārleasa and se synfulla wyrcð dædbōte ealra his synna, and hylt ealle mine beboda, and rihtwisyse begæð, hē leofað, and ne swelt nā yfelum dēaðe; and ic ne gemune nānra his synna ðe hē gefremode. *Æ. H. ii. 602.*

18. 26, 27. Gif se rihtwisa gecyrð fram his rihtwisyse, and begæð unrihtwisyse ārleaslice, ealle his rihtwisyse ic forgyte; and gif se ārleasa behrōwsað his ārleasnyse, and begæð rihtwisyse, ne gemune ic nānra his synna. *Æ. H. i. 350.*

3. 18. Si dicente me ad impium: Morte morieris, non annuntiaueris ei, neque locutus fueris ut avertatur a via sua impia et vivat, ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram.

3. 19. Si autem tu annuntiaveris impio, et ille non fuerit conversus ab impietate sua, et a via sua impia, ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti.

3. 26. Et linguam tuam adhaerere faciam palato tuo, et eris mutus, nec quasi vir obiurgans, quia domus exasperans est.

11. 19. . . . Auferam cor lapideum de carne eorum, et dabo eis cor carneum.

18. 21, 22. Si autem impius egerit poenitentiam ab omnibus peccatis suis quae operatus est, et custodierit omnia praecepta mea, et fecerit iudicium et iustitiam, vita vivet, et non morietur; omnium iniquitatum eius, quas operatus est, non recordabor. . . .

18. 26, 27. Cum enim averterit se iustus a iustitia sua et fecerit iniquitatem, morietur in eis; in iniustitia quam operatus est morietur. Et cum averterit se impius ab impietate sua quam operatus

24. 22. Ic dō þæt ge dōð. Æ. H. ii. 526.

33. 8. See Ezek. 3. 18.

33. 11. Nylle ic þæs synfullan deað, ac ic wille þæt he gecyrre and lybba. Æ. H. ii. 124.

|| God cwæð þæt he nolde þæs synfullan deað, ac he wyle swiðor þæt he gecyrre fram his synnum and lybbe. Æ. H. ii. 602.

34. 7, 8, 10, 13, 14, 16. Gē hyrðas, gehyrað Godes word : Mine scēp sint tōstēcte ðurh ēowre gȳmelēaste, and sind ābitene. Gē cariað embe ēowerne bigleofan, and nā embe þæra scēapa ; forð ic wille ofgān ðā scēp sēt ēowrum handum ; and ic dō þæt ge geswicað þære wīcan, and ic wylle āhrēddan mine ēowde wið ēow. Ic sylf wylle gadrian mine scēp þe wæron tōstēcte, and ic wylle hī healdan on genihtsumere lāse. Þæt þæt losode, þæt ic wylle sēcan and ongean lēdan ; þæt þæt ālēfed wæs, þæt ic gehæle ; þæt untrume ic wylle getrymman, and þæt strange gehealdan, and ic hī lāswige on dōme and on rihtwīsnysse. Æ. H. i. 242.

36. 16. See Ezek. 11. 19.

44. 2. Þis geat ne bið nānum mēnn geopenod, ac se Hlāford āna færd inn þurh þæt geat, and eft ut færd, and hit bið belocen on ēcnysse. Æ. H. i. 194.

est, et fecerit iudicium et iustitiam, ipse animam suam vivificabit.

24. 22. Et facietis sicut feci. . . .

33. 11. . . . Nolo mortem impii, sed ut convertatur impius a via sua, et vivat. . . .

34. 7, 8, 10, 13, 14, 16. Propterea, pastores, audite verbum Domini : . . . Facti sunt greges mei in rapinam, et oves meae in devorationem omnium bestiarum agri, eo quod non esset pastor; neque enim quaesierunt pastores mei gregem meum, sed pascebant pastores semetipsos, et greges meos non pascebant; . . . ecce ego ipse super pastores requiram gregem meum de manu eorum, et cessare faciam eos ut ultra non pascant gregem, nec pascant amplius pas-

tores semetipsos, et liberabo gregem meum de ore eorum, et non erit ultra eis in escam. . . . Et educam eas de populis, et congregabo eas de terris, et inducam eas in terram suam; et pascam eas in montibus Israel, in rivis, et in cunctis sedibus terrae; in pascuis uberrimis pascam eas. . . . Quod perierat requiram, et quod abiectum erat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo, et quod pingue et forte custodiam, et pascam illas in iudicio.

44. 2. . . . Porta haec clausa erit; non aperietur, et vir non transibit per eam; quoniam Dominus Deus Israel ingressus est per eam, eritque clausa.

## DANIEL.

1. 1 ff. See *Æ. H. ii.* 18, 432.

1. 19. See *Æ. H. ii.* 68.

2. 1 ff. See *Æ. H. ii.* 432.

3. 1, 4-6. Þā arærde hē hēðengyld, and beþeað eallum his folce, be heora life, þæt hi sceoldon feallan ædune, and hi gebiddan to ðære anlicnysses þe hē arærde; gif hwā hit forsōce, þæt he sceolde beon forbærned on hātum ofne. *Æ. H. ii.* 18.

3. 12. See *Æ. H. ii.* 18.

3. 14-22, 24-29. Þā cwæð se cyning him to: Hwæt is se God þe mæge eow ahræddan of minum handum? Ðā cwædon Annanias, Azarias, Misahel to ðām cyninge: Se Ælmihtiga God, þe wē wurðiað, is swā mihtig þæt he eac mæg us ahræddan of ðinum byrnendum ofne, and of ðinum handum. And wite þu gewiss, þæt wē næfre ne bugað to ðinum hēðenscipe. Hē wearð ðā afylled mid gramam, and het onælan þone ofen swiðe ðearle; and het gebindan ðā cnihtas handum and fōtum, and awurpan into ðām byrnendum ofne. Þā wæs ðæs cyninges hæs þærrichte gefylled, and hi wæron aworpene into ðām byrnendan ofne, and se lig slōh ut of ðām ofne feorr up, and forbærnde to deaðe ðā ðe hi inn awurpon; and þæt fyr ne derede nāht þam ðrim cnihtum ðe on God belýfdon, ac hi wurden þærrichte unbundene, and eodon orsorhlice

## DANIEL.

3. 1, 4-6. Nabuchodonosor rex fecit statuam auream; . . . et præco clamabat: . . . Cadentes adorate statuam auream quam constituit Nabuchodonosor rex; si quis autem non prostratus adoraverit, eadem hora mittetur in fornacem ignis ardentis.

3. 14-22, 24-29 (Vulg. 91-96). Pronuntiansque Nabuchodonosor rex, ait eis: . . . Quis est Deus, qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor: . . . Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de mani-

bus tuis, o rex, liberare. Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream quam erexisti non adoramus. Tunc Nabuchodonosor repletus est furore, . . . et praecepit ut succenderetur fornax septuplum quam succendi consueverat; et viris fortissimis de exercitu suo iussit ut, ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis. Et confestim viri illi . . . missi sunt in medium fornacis ignis ardentis, nam iussio regis urgebat; fornax autem succensa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis. . .



on ðam fyre, and herodon God. Ða eode se cyning to ðam ofne, and sceawode geornlice ; þa geseah he ðær feower menngangende binnon ðam fyre, and he cwæð ða to his cnihtum : Hula, ne wurpe we þry cnihtas into ðam fyre ? Hi cwædon him to : Soð þu segst, cyning. Ða cwæð se cyning : Ic geseo ðær feower weras gangende on middan þam fyre ungewemmede and unforswælede, and se feorða is gelic Godes Bearne. . . . And he ða geneslæhte ðam ofne, and cwæð to ðam þrim Godes cnihtum : Ge Godes men, Annania, Azaria, Misahel, gað ut of ðam ofne, and cumað to me. Hi þærrichte utædon of ðam byrnendum ofne ætforan eallum ðam folce. Hi sceawodon heora fex and heora lichaman, and swiðe wundrodon þæt hi ealswā gehāle and swā gesunde utædon of ðam fyre, swā hi inn aworpene wæron. Ða cwæð se cyning : Geblætsod sý eower God, se ðe eow ahrædde swā mihtelice of ðam fyre. Ic sette nu ðis gebann on eallum minum folce, þæt nān man ne beo swā dystig, þæt he ænig word oððe ænig tæl cweðe ongean eowerum Gode ; gif hit hwā ðonne deð, he sceal ðolian his æhta and his āgenes lifes. *Æ. H. ii. 18, 20.*

¶ Eft siððan Nabochodonossor, se Chaldeisca cyning, hēt gebindan handum and fōtum þa ðry gelyfedan cnihtas, Annanias, Azarias, Missael, and into anum byrnendum ofne awurpan ; forþanðe hi noldon hi gebiddan to his deofolgilde.

Tunc Nabuchodonosor rex obstupuit, et surrexit propere, et ait optimatibus suis : Nonne tres viros misimus in medium ignis compositos ? Qui respondentes regi, dixerunt : Vere, rex. Respondit, et ait : Ecce ego video quattuor viros solutos, et ambulantes in medio ignis, et nihil corruptionis in eis est, et species quarti similis filio Dei. Tunc accessit Nabuchodonosor ad ostium fornacis ignis ardentis, et ait : Sidrach, Misach, et Abdenago, servi Dei excelsi, egredimini, et venite. Statimque egressi sunt Sidrach, Misach, et Abdenago de medio ignis. Et congregati satrapae, et magistratus, et iudices, et poten-

tes regis contemplabantur viros illos, quoniam nihil potestatis habuisset ignis in corporibus eorum, et capillus capitis eorum non esset adustus, et sarabala eorum non fuissent immutata, et odor ignis non transisset per eos. Et erumpens Nabuchodonosor, ait : Benedictus Deus eorum, . . . qui misit angelum suum, et eruit servos suos qui crediderunt in eum. . . . A me ergo positum est hoc decretum, ut omnis populus, tribus, et lingua, quaecumque locuta fuerit blasphemiam contra Deum Sidrach, Misach, et Abdenago, dispareat, et domus eius vastetur. . . .

. . . Þā sceawode se cyning þāra ðræora cnihta feax and lichaman, þus cweðende: Sý geblætsod eower God, se ðe æsende his engel, and swā mihtelice his ðeowan of þam byrnendan ofne alýsde. *Æ. H. i. 57a.*

3. 47-49<sup>1</sup> (A. V. Apocrypha: Song of the Three Holy Children 24-26). Ac se Ælmihtiga God, þe hi anrædlice on belýfdon, æsende his engel into ðam ofne mid þam cnihtum, and he ða tōscēoc þone lig of ðam ofne, swā þæt þæt fýr ne mihte him dērgan, ac slōh ut of ðam ofne nigan and feowertig fæþma, and forswælde þā cweþleras þe þæt fýr onældon. *Æ. H. i. 57a.*
4. 29-37 (Vulg. 26-34.). Æfter ðison ymbe twelf mōnað eode se cyning binnon his healle mid ormætre upāhefednysse, hērigende his weorc and his mihte, and cwæð: Hū, ne is þis seo miccle Babilon ðe ic sylf getimbrode tō cynestōle, and tō ðrymme mē sylfum, tō wlite and tō wuldre, mid mīnum āgenum mægene and strengðe? Ac him clypode þærrihte tō swiðe egeslic stemn of heofenum, þus cweðende: Þu Nabochodonosor, þin rice gewit fram ðe, and þu bist fram mannum āworpen, and ðin wunung bið mid wildeorum; and þu etst gærs swā-swā oxa seofon gēar, oð-þæt ðu wite þæt se hēalica God gewylt manna ricu, and þæt he forgifð rice ðam ðe he wile. Witodlice on þære ylcan tide wæs þeos spræc gefylled ofer Nabochodonosor, and he arn tō wuda, and wunode mid wildeorum, leofode be gærse swā-swā nýten, oð-þæt his feax wēox swā-swā wim-manna, and his næglas swā-swā earnes clāwa. . . . Ic

3. 47-49. Et effundebatur flamma super fornacem cubitis quadraginta novem, et erupit, et incendit quos reperit iuxta fornacem de Chaldaeis; angelus autem Domini descendit cum Azaria et sociis eius in fornacem, et excusit flammam ignis de fornace.

4. 26-34<sup>1</sup>. Post finem mensium duodecim in aula Babylonis deambulabat. Responditque rex, et ait: Nonne haec est Babylon magna quam ego aedificavi in domum regni, in robore fortitudinis meae, et in gloria decoris mei?

Cumque sermo adhuc esset in ore regis, vox de coelo ruit: Tibi dicitur, Nabuchodonosor rex: Regnum tuum transibit a te, et ab hominibus eiicient te, et cum bestiis et feris erit habitatio tua; foenum quasi bos comedes, et septem tempora mutabuntur super te, donec scias quod dominetur Excelsus in regno hominum, et cuicumque voluerit det illud. Eadem hora sermo completus est super Nabuchodonosor, et ex hominibus abiectus est, et foenum ut bos comedit, . . . donec capilli

<sup>1</sup> The Vulgate numbering.

Nabochodonosor aħōf mīne eagan up tō heofonum, and mīn andgit mē wearð forgifen, and ic ðā bletsode þone Hehstan God, and ic hērode and wuldrode þone ðe leofað on ecnysse, forðanðe his miht is ece, and his rice stent on mægðe and on mægðe. Ealle eorðbugiende sind tō nāhte getealde on his wiðmetenyssē; æfter his willan hē deð ægðer ge on heofonan ge on eorðan, and nis nān ðing þe his mihte wiðstande, oððe him tō cweðe: Hwī deæt ðū swā? On ðære tide mīn andgit gewende tō mē, and ic becōm tō wurðmynte mīnes cynerices, and mīn mēnnisce hīw mē becōm; mīne witan mē sōhton; and mīn mārð wearð geæcnod. Nū eornostlice ic mærsige and wuldrige ðone heofonlican Cyning, forðanðe ealle his weorc sind sōðe, and his wegas rihtwise, and hē mæg geædmettan þā ðe on mōdignyssē farað. *Æ. H. ii. 432, 434.*

5. 1-5. On sumere tide hē feormode ealle his witan, and het beran forð þā gyldenān and sylfrenān māðmfatu, þe his fæder on Godes temple binnon Hierusalem genam. Hī druncon ðā of ðām hālgum fatum, and hērodon heora hāðenan godas; ac þærrihte wearð gesewen swilce ānes mannes hand writende on ðære healle wāge, ætforan ðām cyninge. *Æ. H. ii. 434.*

eius in similitudinem aquilarum crescerent, et unguis eius quasi avium. Igitur post finem dierum ego Nabuchodonosor oculos meos ad coelum levavi, et sensus meus redditus est mihi, et Altissimo benedixi, et viventem in sempiternum laudavi et glorificavi, quia potestas eius potestas sempiterna, et regnum eius in generationem et generationem. Et omnes habitatores terrae apud eum in nihilum reputati sunt; iuxta voluntatem enim suam facit tam in virtutibus coeli quam in habitatoribus terrae, et non est qui resistat manui eius, et dicat ei: Quare fecisti? In ipso tempore sensus meus reversus est ad me, et ad honorem regni mei decorumque perveni, et figura mea reversa est ad me; et optimates

mei et magistratus mei requisierunt me; . . . et magnificentia amplior addita est mihi. Nunc igitur ego Nabuchodonosor laudo et magnifico et glorifico Regem coeli, quia omnia opera eius vera, et viae eius iudicia, et gradientes in superbia potest humiliare.

5. 1-5. Baltassar rex fecit grande convivium optimatibus suis mille. . . . Praecepit ergo iam temulentus ut afferrentur vasa aurea et argentea, quae asportaverat Nabuchodonosor pater eius de templo quod fuit in Ierusalem; . . . et biberunt in eis, . . . et laudabant deos suos. . . . In eadem hora apparuerunt digiti, quasi manus hominis scribentis . . . in superficie parietis aulae regiae; et rex aspiciebat articulos manus scribentis.

5. 9. þā wearð se cyning to ðam swiðe afyrht þæt he eal scranc. *Æ. H. ii. 436.*
5. 13. And him man lædde þone witegan to, Danihel. *Æ. H. ii. 436.*
5. 16, 17. He cwæð to ðam witegan: Ræd me þis gewrit, and ic ðe forgif eal purpuran rēaf and gyldenne swūrbeah, and þu bist se ðridða mann to me on mīnum rice. Danihel him andwyrde: Gif ðam þe ðu wille ðine sylene, ðis gewrit ic ðe gerecece. *Æ. H. ii. 436.*
5. 22–31. Ðu noldest ðe warnian þurh þīnes fæder ðreale, ac drunce of Godes mǣðmfatum, and herodest ðine hæðenan godas, dumbe and deafe. Nu asende se Ælmihtiga God þe ðis gewrit þe on ðīnre healle wāge stent: MANE, THECHEL, PHARES. MANE, þæt is, God hæfð geteald þīn rice, and geendod; THECHEL, þæt is, he awæh ðīn rice on wāgan, and he hit afunde gewanod; PHARES, þæt is, ðīn rice is tōdæled, and forgifen Medum and Perciscum. þā hēt se cyning syllan ðam witegan Danihele purpuran rēaf and gyldenne swūrbeah, and hēt cýðan geond eall þæt he wære se ðridða man to him. On ðære ylcan nihte cōmon Medas, and ofslōgon þone Balthasar, and Darius Meda feng to his rice. *Æ. H. ii. 436.*
- || . . . MANE, THECHEL, PHARES. *Æ. H. ii. 434, 436.*

5. 9. Unde rex Baltassar satis conturbatus est, et vultus illius immutatus est. . . .
5. 13. Igitur introductus est Daniel coram rege. . . .
5. 16, 17. . . . Si ergo vales scripturam legere, et interpretationem eius indicare mihi, purpura vestieris, et torquem auream circa collum tuum habebis, et tertius in regno meo princeps eris. Ad quæ respondens Daniel, ait coram rege: Munera tua sint tibi, et dona domus tuæ alteri da; scripturam autem legam tibi, rex, et interpretationem eius ostendam tibi.
5. 22–31. Tu quoque, filius eius Baltassar, non humiliasti cor tuum, cum scires haec omnia, sed ad-

versum dominatorem coeli elevatus es, et vasa domus eius allata sunt coram te; et tu, et optimates tui, et uxores tuæ, et concubinae tuæ vinum bibistis in eis; deos quoque . . . qui non vident neque audiunt . . . laudasti. . . . Idcirco ab eo missus est articulus manus, quæ scripsit hoc quod exaratum est. Haec est autem scriptura quæ digesta est: MANE, THECEL, PHARES. Et haec est interpretatio sermonis: MANE, numeravit Deus regnum tuum, et complevit illud; THECEL, appensus es in statera, et inventus es minus habens; PHARES, divisum est regnum tuum, et datum est Medis et Persis. Tunc iubente rege in-

7. 10. þusend ðusenda ðenodon þam heofonlican Wealdende, and ten ðusend sīðan hundfealde ðusenda him mid wunodon. *Æ. H. i. 348.*
9. 21-24. Danihel se witega sette eac on his witegunge þæt se hēahengel Gabrihel cōm tō flēogende, and him þus tō cwæð: Ic eom cumen tō ðe, Danihel, tō ði þæt ic sceal ðe tæcan, and þu understand mine sprāce, and understand þas gesihðe. Feower hund gēara and hundnigontig gēara sind getealde of ðysum dæge ofer ðe and ofer ðinum folce, and ofer ðære byrig Hierusalem; and þonne bið sēo ealde forgāgednys geendod, and synn underfehð geendunge, and unrihtwīsnys bið adylegod, and bið gebrōht ēce rihtwīsnys, and gesihð and witegunga beoð gefyllede, and bið gesmyrod ealra hālgena hālgas. *Æ. H. ii. 14.*
10. 13. Efne, nū Michahel, an ðæra fyrmestra ealdra, cōm mē tō fultume, and ic wunode ðær wið þone cyning Perciscere ðeode. *Æ. H. i. 518.*
10. 20, 21. Mē cōm tō se hēahengel, Greciscere þeode ealdor, and nis heora nān mīn gefylsta buton Michahel, Ebreiscas folces ealdor. *Æ. H. i. 518.*
13. 65<sup>1</sup> (A. V. Apocrypha: Bel and the Dragon 1). *See* *Æ. H. i. 570.*
14. 27-42<sup>1</sup> (A. V. Apocrypha: Bel and the Dragon 28-42). Ða Babiloniscan . . . cwædon anmōdlice tō ðam foresædan cyninge

dutus est Daniel purpura, et circumdata est torques aurea collo eius, et praedicatum est de eo quod haberet potestatem tertius in regno suo. Eadem nocte interfectus est Baltassar rex Chaldaeus, et Darius Medus successit in regnum. . . .

7. 10. . . . Millia millium ministrabant ei, et decies millies centena millia assistebant ei. . . .

9. 21-24. . . . Ecce vir Gabriel, . . . cito volans, . . . locutus est mihi, dixitque: Daniel, nunc egressus sum ut docerem te; . . . tu ergo animadverte sermonem, et intellige visionem. Septuaginta hebdomades abbreviatae sunt super

populum tuum, et super urbem sanctam tuam, ut consummetur praevaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur iustitia sempiterna, et impleatur visio et prophetia, et ungatur sanctus sanctorum.

10. 13. . . . Ecce Michael, unus de principibus primis, venit adiutorium meum, et ego remansi ibi iuxta regem Persarum.

10. 20, 21. . . . Apparuit princeps Graecorum veniens, . . . et nemo est adiutor meus in omnibus his nisi Michael princeps vester.

14. 27-42. Quod cum audissent Babylonii, . . . congregati adversum regem, dixerunt: . . . Bel de-

<sup>1</sup> The Vulgate numbering.

Cyrum : Betæc us Daniel, ðe urne god Bel tōwearp, and þone dracan æcwealde þe wæ on belýfdon. Gif ðu hine forstænst, wæ forðylegiað þe and ðinne hýred. Þa geseah se cyning þæt hi anmōde wæron, and neadunga þone witegan him tō handum æsceaf. Hi ða hine awurpon into anum sæaðe, on þam wæron seofan leon, þam mann sealde dæghwomlice twā hryðeru and twā scēp; ac him wæs ða oftogen ælces fōdan six dagas, þæt hi ðone Godes mann abitan sceoldon.

On þære tide wæs sum oðer witega on Iudea lande—his nama wæs Abacuc—se bær his ryfterum mēte tō æcere. Þa cōm him tō Godes engel, and cwæð: Abacuc, bær ðone mēte tō Babilone, and syle Daniele, se ðe sitt on ðære leona sæaðe. Abacuc andwyrde þam engle: Lā leof, ne geseali ic næfre ða burh, nē ic ðone sæað nāt. Þa se engel gelæhte hine be ðam fexe, and hine bær tō Babilone, and hine sette bufan ðam sæaðe. Ða clypode se Abacuc: Þu Godes ðeowa, Daniel, nim ðas lāc ðe þe God sēnde. Daniel cwæð: Mīn Drihten Hælend, sý ðe lof and wurðmynt þæt þu mē gemundest. And hē ða ðære sande brēc. Witodlice Godes engel þærrihhte mid swyftum flihte gebrōhte ðone discōen, Abacuc, þær hē hine ær genām.

Se cyning ða, Cyrus, on ðam seofodan dæge eode drōorig tō ðære leona sæaðe, and innbeseah, and efne, ða Daniel sittende

struxit, draconem interfecit; . . . trade nobis Danielelem, alioquin interficiemus te et domum tuam. Vidit ergo rex quod irruerent in eum vehementer, et, necessitate compulsus, tradidit eis Danielelem; qui miserunt eum in lacum leonum; et erat ibi diebus sex. Porro in lacu erant leones septem, et dabantur eis duo corpora quotidie, et duae oves; et tunc non data sunt eis, ut devorarent Danielelem.

Erat autem Habacuc propheta in Iudaea, et ipse coxerat pulmentum, et intriverat panes in alveolo; et ibat in campum ut ferret messoribus. Dixitque angelus Domini ad Habacuc: Fer

prandium quod habes in Babylonem Danieli, qui est in lacu leonum. Et dixit Habacuc: Domine, Babylonem non vidi, et lacum nescio. Et apprehendit eum angelus Domini in vertice eius, et portavit eum capillo capitis sui, posuitque eum . . . supra lacum. . . Et clamavit Habacuc, dicens: Daniel, serve Dei, tolle prandium quod misit tibi Deus. Et ait Daniel: Recordatus es mei, Deus. . . Daniel comedit. Porro angelus Domini restituit Habacuc confestim in loco suo.

Venit ergo rex die septimo ut lugeret Daniëlem; et venit ad lacum, et introspexit, et ecce Daniel sedens in medio leonum.

wæs gesundful on middan þam leonum. Þa clypode se cyning mid micelre stemne: Mære is se God þe Daniel on belýfð. And hē ða mid þam worde hine ateah of ðam scræfe, and het inn-awurpan ða þe hine ēr fordōn woldon. Þæs cyninges hæs wearð hrædlice gefrēmmed, and þæs witegan ehteras wurdon æsceofene betwux ða leon, and hi ðærrihte mid grædigum ceafum hi ealle tōtæron. Þa cwæð se cyning: Forhtion and ondrædon ealle eorðbuende Danieles God, forðanðe hē is Alýsend and Hælend, wycende tæcna and wundra on heofonan and on eorðan. *Æ. H. i. 570, 572; cf. i. 488.*

## HOSEA.

4. 8. Hi etað mines folces synna. *Æ. H. ii. 536.*  
 6. 6. Ic wylle mildheortnyse, and nā offrunge. *Æ. H. ii. 470; cf. Matt. 9. 13.*  
 11. 1. Of Egypta lande ic geclypode minne sunu. *Æ. H. i. 80.*

## JOEL.

1. 17. Ða nýtenu forrotedon on heora meoxe. *Æ. H. i. 118.*  
 2. 28. *See Acts 2. 1 ff.*  
 2. 32. Ælc ðæra manna þe Godes naman clypað bið gehealden. *Æ. H. ii. 392.*

## AMOS.

1. 1. *See Æ. H. i. 322.*  
 5. 13. Hit is awriten be ðam yfelum tīman, þæt se snotera sceal suwian, ðonne hē gesihð þæt sēo bodung næfð nænne forðgang. *Æ. H. ii. 340.*

Et exclamavit voce magna rex, 6. 6. . . . Misericordiam volui, et  
 dicens: Magnus es, Domine Deus non sacrificium. . . .

Danielis. Et extraxit eum de lacu 11. 1. . . . Ex Aegypto vocavi filium  
 leonum. Porro illos qui perdi-

tionis eius causa fuerant intro-

misit in lacum, et devorati sunt

in momento coram eo. Tunc rex

ait: Paveant omnes habitantes in

universa terra Deum Danielis,

quia ipse est salvator, faciens

signa et mirabilia in terra. . . .

meum.

## JOEL.

1. 17. Computruerunt iumenta in  
 stercore suo. . . .

2. 32. . . . Omnis qui invocaverit  
 nomen Domini salvus erit. . . .

## HOSEA.

4. 8. Peccata populi mei come-  
 dent. . . .

## AMOS.

5. 13. Ideo prudens in tempore illo  
 tacebit, quia tempus malum est.

## JONAH.

1. 1-5, 7-9, 11, 12, 15-17. God spræc tō anum witegan, se wæs Ionas gehāten : Far tō ðære byrig Niniuen, and boda ðær ða word þe ic þe secge. Þa wearð se witega afyrht, and wolde forfleon Godes gesihðe, ac hē ne mihte. Ferde ða tō sǣ, and stah on scip. Ða-ða þa scyppmen cōmon ut on sǣ, þa sēnde him God tō micelne wind and hrēohnysse, swā þæt hī wæron orwēne heora lifes. Hī ða wurpon heora waru oforbord, and se witega læg and slēp. Hī wurpon ða tǣn betweox him, and bǣdon þæt God sceolde geswutulian hwanon him þæt ungelimp becōme ; þa com ðæs witegan tǣ upp. Hī āxodon hine hwæt hē wære, oððe hū hē faran wolde ? Hē cwæð þæt hē wære Godes ðeow, se ðe geseop sǣ and land, and þæt hē fleon wolde of Godes gesihðe. Hī cwædon : Hū dō we ymbe ðe ? Hē andwyrde : Weorpað mē oforbord, þonne geswicð þeos gedreccednys. Hī ða swā dydon, and seo hrēohnys wearð gestilled, and hī offrodon Gode heora lǣc, and tugon forð. God ða gegearcode ænne hwæl, and hē forswealh þone witegan. *Æ. H. i. 244, 246.*

1. 17. *See Æ. H. i. 488.*

2. 10 (Vulg. 11). And abær hine tō ðām lande þe hē tō sceolde, and hine ðær utaspāw. *Æ. H. i. 246.*

## JONAH.

1. 1-5, 7-9, 11, 12, 15, 16 ; 2. 1<sup>1</sup>. Et factum est verbum Domini ad Ionam, . . . dicens : Surge, et vade in Niniven civitatem grandem, et praedica in ea. . . . Et surrexit Ionas, ut fugeret . . . a facie Domini. . . . Et invenit navem, . . . et descendit in eam ut iret cum eis. . . . Dominus autem misit ventum magnum in mare, et facta est tempestas magna in mari, et navis periclitabatur conteri. Et timuerunt nautae, et clamaverunt viri ad deum suum ; et miserunt vasa, quae erant in navi, in mare, ut alleviaretur ab eis ; et Ionas descendit ad interiora navis, et dormiebat sopore gravi. . . . Et dixit vir ad collegam suum : Venite, et mittamus sortes, et sciamus quare

hoc malum sit nobis. Et miserunt sortes ; et cecidit sors super Ionam. Et dixerunt ad eum : Indica nobis cuius causa malum istud sit nobis : quod est opus tuum ? quae terra tua ? et quo vadis ? vel ex quo populo es tu ? Et dixit ad eos : . . . Dominum Deum coeli ego timeo, qui fecit mare et aridam. . . . Et dixerunt ad eum : Quid faciemus tibi ? . . . Et dixit ad eos : Tollite me, et mittite in mare, et cessabit mare a vobis. . . . Et tulerunt Ionam, et miserunt in mare, et stetit mare a fervore suo. Et . . . immolaverunt hostias Domino. . . . Et praeparavit Dominus piscem grandem ut deglutiret Ionam. . . .

2. 11. . . . Et evomuit Ionam in aridam.

<sup>1</sup> The Vulgate numbering.



3. 1-4, 6, 7. Ða cōm eft Godes word to ðam witegan, and cwæð: *Āris nu, and gā to ðære mycelan byrig Niniuēn, and boda swā-swā ic ðe ār sēde. Hē fērde, and bodode þæt him wæs Godes grama onsigende, gif hī to Gode bugan noldon. Ða ārās se cýning of his cýnesetle, and awearp his deorwyrðe reaf, and dyde hēran to his līce, and axan uppān his heafod, and beað þæt ælc man swā dōn sceolde, and ægðer ge mēn ge ða sūcendan cild, and eac ða nýtenu, ne onbyrigdon nānes ðinges binnan ðrim dagum.* *Æ. H. i. 246.*

3. 10. *See* *Æ. H. i. 246.*

#### MICAH.

5. 2. *See* *Matt. 2. 6 (2. 1-15).*

5. 5. Ðonne bið sib on eorðan, þonne ure Drihten [*sic*] cymð to urum lande, and ðonne hē gæð into urum hūsum. *Æ. H. ii. 12.*

#### HABAKKUK.

2. 4. Se rihtwisa leofað be his geleafan. *Æ. H. i. 134.*

#### ZEPHANIAH.

1. 14-16. Se miccla Godes dæg is swiðe gehende and ðearle swyft; biter bið þæs dæges stemn; þær bið se stranga gedrefed. Se dæg is yrres dæg, and gedrefednysse dæg and angsumnysse, yrmðe dæg and wānunge, þeostra dæg and dimnysse, bȳman dæg and cyrmes. *Æ. H. i. 618.*

3. 1-4, 6, 7. Et factum est verbum Domini ad Ionam secundo, dicens: Surge, et vade in Niniven civitatem magnam, et praedica in ea praedicationem quam ego loquor ad te. Et surrexit Ionas, et abiit in Niniven; . . . et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur. . . . Et pervenit verbum ad regem Ninive; et surrexit de solio suo, et abiecit vestimentum suum a se, et indutus est sacco, et sedit in cinere. Et clamavit, et dixit in Ninive ex ore regis et principum eius, dicens: Homines, et

iumenta, et boves, et pecora non gustent quidquam, nec pascantur, et aquam non bibant.

#### MICAH.

5. 5. Et erit iste pax, cum venerit Assyrius in terram nostram, et quando calcaverit in domibus nostris. . . .

#### HABAKKUK.

2. 4. . . . Iustus autem in fide sua vivet.

#### ZEPHANIAH.

1. 14-16. Iuxta est dies Domini magnus, iuxta est et velox nimis;

## ZECHARIAH.

2. 8. Sē ðe eow hrepað, hit mē bið swā egle swylce hē hreppē ða sēo mīnes ēagan. *Æ. H. i. 390.*

Sē ðe eow hrepað, hit bið mē swā egle swilce hē hreppē mīnes ēagan sēo. *Æ. H. i. 516.*

9. 9. Ðin eýning cymð tō ðe eadmōd, and geedstaðelað þe¹.

*Æ. H. ii. 14.*

13. 9. *See 1 Pet. 1. 7.*

## MALACHI.

1. 2, 3. . . . þæt God lufode Iacob, and hatode Esau. *Æ. H. i. 110.*

4. 2. . . . rihtwīsnysse Sunu. *Æ. H. ii. 224.*

## TOBIT.

11. 15. *See Æ. H. ii. 136.*

12. 12. Þa-ða gē eow gebædon, ic offrode eower gebedu ætforan Gode. *Æ. H. i. 518.*

## WISDOM OF SOLOMON.

1. 1. Lufiað rihtwīsnesse, gē ðe on eorðan dēmað; oncnāwað eowerne God mid gōdnesse symle, and mid heortan ānfealdnysse sēcað hine georne. *Æ. H. ii. 320.*

1. 7. Godes gāst gefylð ealne ymbhwyrft middangeardes, and hē hylt ealle ðing, and hē hæfð ingehyð ælces gereordes. *Æ. H. i. 280.*

¶ Godes gāst gefylð ealre eorðan ymbhwyrft. *Æ. H. ii. 44.*

vox dei Domini amara; tribulatur ibi fortis. Dies irae dies illa, dies tribulationis et angustiae, dies calamitatis et miseriae, dies tenebrarum et caliginis, dies nebulae et turbinis, dies tubae et clangoris. . . .

4. 2. . . . Sol iustitiae.

## TOBIT.

12. 12. Quando orabas, . . . ego obtuli orationem tuam Domino.

## WISDOM OF SOLOMON.

1. 1. Diligite iustitiam, qui iudicatis terram; sentite de Domino in bonitate, et in simplicitate cordis quaerite illum.

1. 7. Quoniam spiritus Domini replevit orbem terrarum, et hoc quod continet omnia scientiam habet vocis.

## ZECHARIAH.

2. 8. . . . Qui enim tetigerit vos, tangit pupillam oculi mei.

9. 9. Ecce rex tuus veniet tibi iustus, et salvator; ipse pauper. . . .

## MALACHI.

1. 2, 3. . . . Dilexi Iacob, Esau autem odio habui. . . .

¹ Attributed to Ezekiel by Ælfric.

3. 9. Buton ge hit gelyfan, ne mage ge hit understandan.  
Æ. H. i. 280.
5. 21. Eorðan ymbhwyrft fih̃t for Gode ongean þā andgitleasan.  
Æ. H. ii. 540.

## ECCLESIASTICUS.

3. 20. Þonne ðū mære sȳ, geſadmeð þe sylfne on eallum ðingum,  
and ðū gemetst gife and lean mid Gode. Æ. H. i. 200.
3. 30 (Vulg. 33). Swā-swā wæter adwæscð fyr, swā adwæscð seo  
ælmesse synna. Æ. H. ii. 106.
5. 7 (Vulg. 8, 9). Ne elca ðū tō gecyrrenne tō Gode, ðȳ-læs-þe se  
tima losige þurh ðā sleacan elcunge. Æ. H. 282.
7. 36 (Vulg. 40). On eallum ðinum weorcum beo ðū gemyndig  
þines endenēxtan dæges, and on ecnyssse ðū ne syngast.  
Æ. H. i. 408.

¶ On eallum ðingum beo ðū gemyndig þines endenēxtan  
dæges, and þū ne syngast on ecnyssse. Æ. H. i. 482.

25. 16 (Vulg. 23). . . . þæt sēle wære tō wunigenne mid leon and  
dracan þonne mid yfelan wīfe and ofersprēcum. Æ. H. i. 486.
27. 6. Læmene fatu beoð on ofne afandode, and rihtwise mēnn on  
gedrēfednyssse heora costnunge. Æ. H. i. 554.
34. 24. Þā ælmessan þe of reaflice beoð gesealde sind Gode swā  
gecwēme swilce hwā æcwelle oðres mannes cild, and bringe ðam  
fæder þæt heafod tō lāce. Æ. H. ii. 102.
50. 8. And, swā-swā on lēngctenlicere tide, rōsena blōstman and  
lilian hī ymtrymedon. Æ. H. i. 444.

3. 9. Qui confidunt in illo intelli-  
gent veritatem. . . .
5. 21. . . . Pugnabit cum illo (Æ. pro  
eo) orbis terrarum contra insen-  
satos.

## ECCLESIASTICUS.

3. 20. Quanto magnus es, humilia  
te in omnibus, et coram Deo in-  
uenies gratiam.
3. 33. Ignem ardentem extinguit  
aqua, et eleemosyna resistit pec-  
catis.
5. 8, 9. Non tardes converti ad Do-  
minum; . . . subito enim veniet  
ira illius, et in tempore vindictæ

disperdet te.

7. 40. In omnibus operibus tuis  
memorare novissima tua, et in  
aeternum non peccabis.
25. 23. . . . Commorari leoni et  
draconi placebit, quam habitare  
cum muliere nequam.
27. 6. Vasa figuli probat fornax, et  
homines iustos tentatio tribula-  
tionis.
34. 24. Qui offert sacrificium ex  
substantia pauperum quasi qui  
victimat filium in conspectu pa-  
tris sui.
50. 8. . . . Quasi flos rosarum in die-  
bus vernis, et quasi lilia. . . .

## SONG OF THE THREE HOLY CHILDREN.

24-26. See Dan. 3. 47-49.

## BEL AND THE DRAGON.

1. See Dan. 13. 65.

28-42. See Dan. 14. 27-42.

## MATTHEW.

1. 18-20. Ac ða-ða Ioseph undergeat þæt Maria mid cilde wæs, þā wearð he drōorig, and nolde hire genēalācan, ac ðōhte þæt he wolde hi diglice forlātan. Þa-ða Ioseph þis smēade, þā cōm him tō Godes engel, and bebead him þæt sceolde habban gȳmene āgðer ge ðære mēder ge þæs cildes, and cwæð þæt þæt cild nære of nānum mēn gestrȳned, ac wære of þām Hālgan Gāste. *Æ. H. i. 196.*

1. 21. . . . Iesus, and on ūrum gereorde HÆLEND, forðanðe he gehælfð his folc fram heora synnum. *Æ. H. i. 94.*

1. 23. Efne, sceal mæden gēacnian on hire innoðe, and acennan sunu; and his nama bið geciged Emmanuhel, þæt is gereht on ūrum geðeode: God is mid ūs. *Æ. H. i. 192, 194; cf. Isa. 7. 14.*

|| Efne, an mæden sceal gēacnian, and acennan sunu; and his nama bið Emmanuhel, þæt is gereht: God is mid ūs.

*Æ. H. ii. 14.*

2. 1-15. Þa-ða se Hælend acenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne, ða cōmon fram east-dæle middangeardes þrȳ tungelwitegan tō ðære byrig Hierusalem, þus befrnende: Hwær is Iudeiscra lēoda cyning, se ðe

## MATTHEW.

1. 18-20. . . . Inventa est in utero habens. . . . Ioseph autem vir eius, cum esset iustus et nollet eam traducere, voluit occulte dimittere eam. Haec autem eo cogitante, ecce, angelus Domini apparuit in somnis ei, dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam; quod enim in ea natum est de Spiritu Sancto est.

1. 21. . . . Iesum; ipse enim salvum faciet populum suum a peccatis eorum.

1. 23. Ecce, virgo in utero habebit, et pariet filium; et vocabunt nomen eius Emmanuel, quod est interpretatum: Nobiscum Deus.

2. 1-15. Cum ergo natus esset Iesus in Bethlehem Iuda, in diebus Herodis regis, ecce magi ab oriente venerunt Ierosolymam, dicentes: Ubi est qui natus est rex Iudae-

acenned is? We gesawon soðlice his steorran on eastdæle, and we cōmon to ði þæt we us to him gebiddon. Hwæt, ða Herodes cyning, þis gehyrende, wearð micclum astyred, and eal sēo burhwaru samod mid him. He ða gesamnode ealle þā ealdorbiscopas and ðæs folces bōceras, and befrān hwær Cristes cennigstōw wære. Hī sǣdon: On ðære Iudeiscan Bethleem; þus soðlice is awriten þurh ðone witegan Micheam: Eala þū Bethleem, Iudeisc land, ne eart ðū nāteshwōn wācost burga on Iudeiscum ealdrum; of ðe cymð se hēretoga se ðe gewylt and gewissað Israhela folc. Ða clypode Herodes þā ðrȳ tungelwitegan on sunderspræce, and geornlice hī befrān to hwilces tīman se steorra him ærst sēowode; and asænde hī to Bethleem, ðus cweðende: Farað ardlīce, and befrīnað be ðām cilde; and þonne gē hit gemetað, cȳðað mē, þæt ic mage mē to him gebiddan. Þā tungelwitegan ferdon æfter þæs cynīnges spræce; and efne, ða se steorra, þe hī on eastdæle gesawon, glād him beforan, oð-þæt he gestōd bufon ðām gēsthuse þær þæt cild on wunode. Hī gesawon ðone steorran, and pearle bliissodon. Eodon ða inn, and þæt cild gemetton mid Marian his mēder, and niðerfeallende hī to him gebædon. Hī geopenodon heora hordfatu, and him lāc geoffrodon—gold, and rēcels, and myrram. Hwæt, ða God on swefne hī gewarnode and bebead þæt hī eft ne cyrdon to ðan rēðan cyninge Herode, ac þurh oðerne weg hine for-

orum? vidimus enim stellam eius in oriente, et venimus adorare eum. Audiens autem Herodes rex turbatus est, et omnis Ierosolyma cum illo; et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Iudae; sic enim scriptum est per prophetam: Et tu, Bethlehem, terra Iuda, nequaquam minima es in principibus Iuda; ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis magis, diligenter dicit ab eis tempus stellae quae apparuit eis; et mittens illos in

Bethlehem, dixit: Ite, et interrogate diligenter de puero; et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui cum audissent regem, abierunt; et ecce stella quam viderant in oriente antecedeabat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam gavisī sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre eius, et procidentes adoraverunt eum; et, apertis thesauris suis, obtulerunt ei munera—aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt

cyrdon, and swā tō heora eðele becōmon. Efne, ða Godes engel ætēowode Iosepe, ðæs cildes fōsterfæder, on swefnum, cweðende: Aris, and nim þis cild mid þære mēder, and flioh tō Egypta lande, and beo þær oð-þæt ic þe eft secge; sōðlice tōweard is þæt Herodes smeað hu hē þæt cild fordō. Ioseph ðā arās nihtes, and þæt cild mid þære mēder samod tō Egypta lande fereðe, and þær wunode oð-þæt Herodes gewāt; þæt seo witegung wære gefylled, þe be ðære fare ær ðus cwæð: Of Egypta lande ic geclypode minne sunu. *Æ. H. i. 78, 80.*

|| Þa-ðā se Hælend æcenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cyninges, efne, ða cōmon fram eastdæle middangeardes ðrȳ tungelwitegan tō ðære byrig Hierusalem, þus befrnende: Hwær is Iudeiscra leoda cyning, se ðe æcenned is? *Æ. H. i. 104.*

|| Hwær is sē ðe æcenned is? . . . Iudea cyning. *Æ. H. i. 106.*

|| We cōmon tō ðȳ ðæt we us tō him gebiddan. *Æ. H. i. 108.*

|| Þu Bethleem, Iudeisc land, ne eart ðu wācost burga on Iudeiscum ealdrum; sōðlice of ðe cymð se lattuow þe gewylt Israhela ðeoda. *Æ. H. i. 34.*

|| Þa tungelwitegan eodon intō ðæs cildes gēsthuse, and hine gemetton mid þære mēder. Hi ðā mid astrehtum lichaman hi tō Crīste gebædon, and geopenodon heora hordfatu, and him geoffrodon prȳfealde lāc—gold, and rēcels, and myrran. *Æ. H. i. 116.*

2. 16–18. Hē . . . geseah þæt hē wæs bepæht fram ðām tungelwitegum, and wearð þa ðearle gegremod. Sende ða his cwelleras, and ofslōh ealle ðā hysecild þe wæron on þære byrig Bethleem and on eallum hyre gemærum, fram twiwintrum cilde tō anre nihte, be ðære tide þe hē geāxode æt ðām tungelwitegum. Þa wæs gefylled Hieremias witegung, þe ðus witegode: Stemn is gehȳred on hēannysse, micel wōp and ðoterung;

in regionem suam. Qui cum recessissent, ecce, angelus Domini apparuit in somnis Ioseph, dicens: Surge, et accipe puerum et matrem eius, et fuge in Aegyptum, et esto ibi usque dum dicam tibi; futurum est enim ut Herodes quaerat puerum ad perdendum eum. Qui consurgens accepit puerum et matrem eius nocte, et

secessit in Aegyptum, et erat ibi usque ad obitum Herodis; ut adimpleretur quod dictum est a Domino per prophetam dicentem: Ex Aegypto vocavi filium meum.

2. 16–18. Tunc Herodes, videns quoniam illusus esset a magis, iratus est valde, et mittens occidit omnes pueros qui erant in Bethlehem et in omnibus finibus eius,

Rachel bewēop hire cildru, and nolde beon gefrēfrod, forðan ðe hi ne sind. *Æ. H. i. 80.*

¶ Rachel bewēop hire cildra, and nolde beon gefrēfrod, forðan þe hi ne sind. *Æ. H. i. 84.*

2. 19, 20. Efne, ða Godes engel, æfter Herodes deaðe, sætowode Iosepe on swefnum on Egypta lande, þus cweðende: *Āris, and nim þæt cild and his mōder samod, and gewend ongēan tō Israhela lande; soðlice hi sind forðfarene ða ðe ymbe þæs cildes feorh syrwdon. Æ. H. i. 88.*

¶ Se engel cwæð tō Iosepe: *Þa sind forðfarene þe embe ðæs cildes feorh syrwdon. Æ. H. i. 88.*

2. 21-23. Hē ða *ārās, swā-swā se engel him bebead, and fērode þæt cild mid þære mēder tō Israhela lande. Þa gefrān Ioseph þæt Archelaus rixode on Iudea lande æfter his fæder Herode, and ne dorste his nēawiste genēalācan. Þa wearð hē eft on swefne gemynegod þæt hē tō Galilea gewenda. . . . Þæt cild ða eardode on þære byrig þe is gehāten Nazareth, þæt seo witegung wære gefylled, þe cwæð þæt hē sceolde beon Nazarenisc geciged. Æ. H. i. 88; cf. i. 478.*

3. 2. Behreowsiað eowre synna, and wyrcað dædbōte, forðan þe Godes rice genēalāhð. *Æ. H. ii. 38.*

3. 3. *See Isa. 40. 3, 4.*

3. 4. Eal his rēaf wæs awefen of olfendes hārum; his bigleofa wæs stōlic; ne dranc hē wīnes drēnc, nē nānes gemencgedes

a bimatu et infra, secundum tempus quod exquisierat a magia. Tunc adimpletum est quod dictum est per Ieremiam prophetam dicentem: Vox in Rama audita est, ploratus et ululatus multus; Rachel plorans filios suos, et noluit consolari, quia non sunt.

2. 19, 20. Defuncto autem Herode, ecce, angelus Domini apparuit in somnis Ioseph in Aegypto, dicens: Surge, et accipe puerum et matrem eius, et vade in terram Israel; defuncti sunt enim qui quaerebant animam pueri.

2. 21-23. Qui consurgens, accepit puerum et matrem eius, et venit

in terram Israel. Audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo, timuit illo ire; et admonitus in somnis, cessit in partes Galilaeae. . . . Habitavit in civitate quae vocatur Nazareth, ut adimpleretur quod dictum est per prophetas: Quoniam Nazaraeus vocabitur.

3. 2. . . . Poenitentiam agite; appropinquavit enim regnum coelorum.

3. 4. Ipse autem Ioannes habebat vestimentum de pilis camelorum, et zonam pelliceam circa lumbas suos; esca autem eius erat locustae et mel silvestre.

wātan nē gebrowenes<sup>1</sup>; ofet hine fēdde and wudehunig, and oðre wāclice ðigena. *Æ. H. i. 352.*

|| Ne dranc hē nāðor nē win, nē beor, nē ealu, nē nān ðāra wātan ðe mēnn of druncniað<sup>1</sup>; ac æt him ofet and þæt þæt hē on wuda findan mihte. Eall his reaf wæs geworht of oluendes hære. *Æ. H. ii. 38.*

|| Hē wæs mid olfendes hārum gescrȳd, wāclice and strōlice. *Æ. H. i. 330.*

3. 12. . . . gegaderað þæt clāne corn into his bērne; . . . þæt ceaf hē forbærnð on unādwāscendlicum fȳre. *Æ. H. ii. 68.*

3. 13. Þā cōm hē on ðisum dæge tō Iohannes fulluhte, æt ðære ēa þe is gehāten Iordanis, and wolde beon gefullod æt his handum. *Æ. H. ii. 38.*

3. 14-17. Hē cwæð þā tō Criste: Lā leof, ic sceal bēon gefullod æt ðinum handum, and þū cymst tō minum fulluhte. Crist ða him geandwyrde: Læt nū ðus, and geðafa ðis; swā unc gedafenað, þæt wit gefyllon ealle rihtwisyse. Iohannes ða geðafode þæt hē Crist gefullode. Þā-ðā hē gefullod wæs, þā wearð seo heofon geopenod bufon his hēafde, and Godes Gāst cōm on anre culfran hrwe, and gesæt bufon Criste; and þæs Fæder stemn clypode of heofonum, and þus cwæð: Þes is mīn lēofa Sunu, and hē mē wel licað. *Æ. H. ii. 38, 40; cf. i. 104, 320, ii. 42, 44.*

|| Þær cōm ða stemn þæs Fæder of heofonum, ðus cweðende: Ðes is mīn lēofa Sunu, ðe mē wel licað. *Æ. H. ii. 42.*

|| Þes is mīn lēofa Sunu, ðe mē wel licað. *Æ. H. ii. 62; cf. Matt. 17. 1-5.*

4. 1-11. Se Hælend wæs gelæd fram þam Hālgan Gāste tō anum wēstene, tō ðȳ þæt hē wære gecostnod fram deofle; and hē ða fæste feowertig daga and feowertig nihta, swā þæt hē ne on-

3. 12. . . . Congregabit triticum suum in horreum, paleas autem comburet igni inextinguibili.

3. 13. Tunc venit Iesus a Galilaea in Iordanem ad Ioannem, ut baptizaretur ab eo.

3. 14-17. Ioannes autem prohibebat eum, dicens: Ego a te debeo baptizari, et tu venis ad me? Respondens autem Iesus, dixit ei: Sine modo; sic enim decet

nos implere omnem iustitiam. Tunc dimisit eum. Baptizatus autem Iesus, . . . ecce, aperti sunt ei coeli, et vidit Spiritum Dei descendentem sicut columbam, et venientem super se; et ecce, vox de coelis dicens: Hic est Filius meus dilectus, in quo mihi complacui.

4. 1-11. Tunc Iesus ductus est in desertum a Spiritu, ut tentaretur

<sup>1</sup> From Luke 1. 15, 'vinum et alceram non bibet.'



byrigde sētes ne wātes on eallum þām fyrste; ac siððan him hingrode. Þā genēalæhte se costnere, and him tō cwæð: Gif ðu sý Godes Sunu, cweð tō ðisum stānum þæt hi beon awendē tō hlāfum. Ðā andwearde se Hælend, and cwæð: Hit is awriten: Ne leofað se mann nā be hlāfe anum, ac lyfað be eallum ðām wordum þe gāð of Godes mūðe. Þā genam se deofol hine, and gesette hine uppā ðām scylfe þæs heagan temples, and cwæð: Gif ðu Godes Sunu sý, feall nu adun: hit is awriten þæt englum is beboden be ðe, þæt hi ðe on hira handum ahebbon, þæt þu furðon ne ðurfe ðinne fōt æt stāne ætspurnan. Þā cwæð se Hælend eft him tō: Hit is awriten: Ne fanda þīnes Drihtnes. Þā genam se deofol hine eft, and gesette hine uppā anre swiðe heahre dūne, and ætæowde him ealles middangeardes welan and his wuldor, and cwæð him tō: Ealle ðas ðing ic forgife ðe, gif ðu wilt feallan tō minum fōtum and gebiddan þe tō mē. Ðā cwæð se Hælend him tō: Gā ðu underbæcc, sceocca! Hit is awriten: Gehwā sceal hine gebiddan tō his Drihtne anum, and him anum ðeowian. Þā forlēt se deofol hine; and him cōmon englas tō, and him ðenodon. *Æ. H. i. 166; cf. ii. 100.*

|| Se Hælga Gāst lādde þone Hælend tō þām wēstene, tō ðy ðæt hē wære þær gecostnod. *Æ. H. i. 166.*

|| Hwī hingrað þe? Gif ðu Godes Sunu sý, wend þās stānas tō hlāfum, and et. *Æ. H. i. 168.*

a diabolo. Et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedens tentator dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pinnaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum; scriptum est enim: Quia angelis suis mandavit de te, et in manibus tollent te, ne forte

offendas ad lapidem pedem tuum. Ait illi Iesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi, et gloriam eorum, et dixit ei: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Iesus: Vade (*Æ. ins. retro*). Satana; scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus; et ecce, angeli accesserunt, et ministrabant ei.

<sup>1</sup> See *Ælfric's* discussion, i. 172.

|| Cwæð to ðysum stānum þæt hi beon to hlāfum āwende,  
and et. *Æ. H. i. 176.*

|| Ne lifað nā se man be hlāfe anum, ac lifað be ðām wordum  
ðe gāð of Godes mūðe. *Æ. H. i. 168.*

|| And hē ðā hine genam, and bær upp on þæt templ, and  
hine sette æt ðām scylfe, and cwæð to him: Gif ðu Godes  
Sunu sý, sceot adun; forðanþe englum is beboden be ðe,  
þæt hi ðe on handum ahebban, þæt þu ne ðurfe ðinne fōt  
æt stāne sæspurnan. *Æ. H. i. 168, 170; cf. Ps. 91. 11, 12.*

|| Ne sceal man fandigan his Drihtnes. *Æ. H. i. 170.*

|| Ne sceal man his Drihtnes fandian. *Æ. H. i. 170.*

|| Þā genam hē hine eft, and ābær hine upp on āne dūne, and  
ætýwde him ealles middangeardes welan and his wuldor, and  
cwæð to him: Ealle ðas ðing ic forgife ðe, gif ðu wilt afeallan  
to mīnum fōtum, and þe to mē gebiddan. *Æ. H. i. 170.*

|| Hē cwæð: Þas ðing ic forgife ðe. *Æ. H. i. 172.*

|| Crist cwæð ðā to ðām deofle: Gā ðu underbæcc, sceocca!  
Hit is awriten: Man sceal hine gebiddan to his Drihtne, and  
him anum ðeowian. *Æ. H. i. 172.*

|| Þā forlet se deofol Crist, and him cōmon englas to, and  
him ðenodon. *Æ. H. i. 174.*

4. 18. Crist on sumere tide ferde wið þære Galileiscan sǣ, and  
geseah twegen gebrōðra,—Simonem, se wæs gecīged Petrus,  
and his brōðor Andreā. *Æ. H. i. 576.*

4. 20. Petrus and Andreas, be Cristes hāse, ðærrihte forleton  
heora neft, and him fyligdon. *Æ. H. i. 578.*

5. 1-3. . . . þæt se Hǣlend . . . gesāwe mīcele mēnigu him fyl-  
igende; þā āstāh hē upp on āne dūne. Þā-ðā hē gesæt, þā  
geneālǣhton his leorningcnihtas him to, and hē undyde his  
mūð, and hi lærde, þus cweðende: Eādige beoð þā gāstlican  
ðearfan. *Æ. H. i. 548.*

|| Eādige beoð þā gāstlican ðearfan, forðanþe heora is heof-  
onan rice. *Æ. H. i. 550.*

4. 18. Ambulans autem Iesus iuxta  
mare Galilaeae, vidit duos fratres,  
—Simonem, qui vocatur Petrus,  
et Andreā fratrem eius. . . .

4. 20. At illi continuo, relictis reti-  
bus, secuti sunt eum.

5. 1-3. Videns autem Iesus turbas,

ascendit in montem. Et cum se-  
disset, accesserunt ad eum disci-  
puli eius, et, aperiens os suum,  
docebat eos, dicens: Beati pau-  
peres spiritu, quoniam ipsorum  
est regnum coelorum.

5. 4. *Ēadige beoð ða þe heofiað, forðanðe hi beoð gefrefrode.*

*Æ. H. i. 550.*

|| *Ēadige beoð þa þe heora synna bewepað, forðanðe hi beoð gefrefrode. Æ. H. i. 142.*

|| *Ēadige beoð ða ðe nu wepað, forðonðe hi sceolon beon gefrefrode.*

5. 5. *Ēadige beoð þa hcan, forðanþe hi þæt land geagniað.*

*Æ. H. i. 550.*

5. 6. *Ēadige beoð þa þe sind ofhingrode and ofþyrste æfter rihtwisnyse, forðanðe hi beoð gefyllede. Æ. H. i. 550.*

|| *Ēadige beoð þa þe sind ofhingrode and ofþyrste rihtwisnyse, forðanðe hi sceolon beon gefyllede mid rihtwisnyse. Æ. H. i. 202.*

5. 7-9. *Ēadige beoð þa mildheortan, forðanþe hi begytað mildheortnyse. . . . Ēadige beoð þa clænheortan, forðanðe hi geseoð God sylfne. . . . Ēadige beoð þa gesibsuman, forðanðe hi beoð Godes bearn gecigede. Æ. H. i. 552.*

|| *Crist cwæð be gesibsumum mannum, þæt hi sind Godes bearn gecigede. Æ. H. i. 604.*

5. 10-12. *Ēadige beoð ða ðe poliað ehtnyse for rihtwisnyse, forðanðe heora is heofonan rice. . . . Ēadige ge beoð þonne man eow wyrigð, and eower eht, and ælc yfel onġean eow spreoð lægende, for mæ; . . . blissiað and fægnað, forðanðe eower mæd is mænigfeald on heofonum. Æ. H. i. 552, 554.*

|| *Blissiað and fægnað; efne, eower mæd is mænigfeald on heofonum. Æ. H. i. 556.*

5. 13. *Gē sind þære eorðan sealt. Æ. H. ii. 536.*

5. 14, 16. *Gē sind middangeardes læht: scīne eower læht swā*

5. 5<sup>1</sup>. *Beati qui lugent, quoniam ipsi consolabuntur.*

5. 4<sup>1</sup>. *Beati mites, quoniam ipsi possidebunt terram.*

5. 6. *Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur.*

5. 7-9. *Beati misericordes, quoniam ipsi misericordiam consequentur. Beati mundo corde, quoniam ipsi Deum videbunt. Beati pacifici, quoniam filii Dei vocabuntur.*

5. 10-12. *Beati qui persecutionem*

*patiuntur propter iustitiam, quoniam ipsorum est regnum coelorum. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes, propter me; gaudete et exultate, quoniam merces vestra copiosa est in coelis. . . .*

5. 13. *Vos estis sal terrae. . . .*

5. 14, 16. *Vos estis lux mundi. . . .*

*Sic luceat lux vestra coram hominibus ut videant opera vestra*

<sup>1</sup> This is the order in Ælfric and the Vulgate.

ætforan mannum, þæt hi gesæon eowre gōdan weorc, and wuldrian eowerne Fæder þe on heofonum is. *Æ. H. i. 542.*

¶ Seine eower leoht ætforan mannum swā þæt hi gesæon eowere gōdan weorc, and wuldrian eowerne Fæder þe on heofonum is. *Æ. H. ii. 564.*

¶ . . . þæt ure gōdan weorc beon on ðā wisan mannum cūðe, þæt hi magon gesæon ure gōdnysse, and þæt hi wuldrian and herigan urne heofonlican Fæder. *Æ. H. i. 180.*

5. 17. Ne wene ge nā þæt ic cōme tō ði þæt ic wolde tōwurpan þā ealdan æ oððe wittegena gesetnyssa; ic ne cōm tō ði þæt ic hi tōwurpe, ac þæt ic hi gefylde. *Æ. H. ii. 198.*

Hē ne cōm tō ðy þæt hē wolde tōwurpan ðā ealdan æ oððe wittegan, ac wolde hi æfter gästlicum andgite gefyllan. *Æ. H. ii. 53.*

Hē cwæð þæt hē ne cōme tō ðy þæt hē wolde þā ealdan æ tōwurpan, ac gefyllan. *Æ. H. i. 94.*

5. 18. Sōð ic eow secge: Æn strica oððe æn stæf ðære ealdan æ ne bið forgæged oð-þæt hi ealle gefyllede beon. *Æ. H. ii. 198, 200.*

5. 20. Sōð ic eow secge: Būton eower rihtwisnyss mære sý þonne ðære Iudeiscra bōcra and sunderhālgena, ne becume ge intō heofenan rice. *Æ. H. ii. 216.*

5. 23, 24. Gif ðū offrast ðine lāc tō Godes weofode, and þu þær gemyndig bist þæt ðin brōðor hæfð sum ðing ongesan ðe, forlæt ðærrihte ðā lāc ætforan ðam weofode, and gang ærest tō þinum brōðer, and þe tō him gesibsuma; and, ðonne ðu eft cymst tō ðam weofode, geoffra ðonne ðine lac. *Æ. H. i. 54.*

5. 32. Swā-hwā-swā his æwe forlæt, and oðer genimð, hē bið þonne sawbræce and eac forligr. Eac sē ðe wifað on ðam forlætenum wife bið unrihtthāmere gehāten fram Gode. *Æ. H. ii. 322.*

bona, et glorificent patrem vestrum qui in coelis est.

5. 17. Nolite putare quoniam veni solvere legem aut prophetas; non veni solvere, sed adimplere.

5. 18. Amen quippe dico vobis, . . . iota unum aut unus apex non praeteribit a lege donec omnia fiant.

5. 20. Dico enim vobis quia nisi abundaverit iustitia vestra plus quam scribarum et Pharisaeorum, non intrabitis in regnum

coelorum.

5. 23, 24. Si ergo offers munus tuum ad altare, et ibi recordatus fueris quia frater tuus habet aliquid adversum te, relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo; et tunc veniens offeres munus tuum.

5. 32. . . . Quia omnis qui dimiserit uxorem suam . . . facit eam moechari; et qui dimissam duxerit adulterat.

5. 34-37. Ne swēra ðu þurh heofenan, forðanðe heo is Godes prymsetl; ne swēra ðu þurh eorðan, forðanðe heo is Godes fōtsceamol; ne swēra þu ðurh ðin āgen heafod, forðanðe ðu ne miht wyrcan ān hār þines feaxes hwīt oððe blacc. Ic sēcge eow: Ne swērige gē þurh nān þing, ac bēo eower sprāc ðus geendod: Hit is swā ic sēcge, oppe hit nis swā; swā-hwæt-swā ðær mære bið þurh āð, þæt bið of ðam yfelan. *Æ. H. i. 482.*

|| Heofon is his prymsetl, and eorðe is his fōtsceamol.

*Æ. H. i. 262.*

|| Eorðe is gecweden Godes fōtsceamel, and sēo heofen is his ðrymsetl. *Æ. H. ii. 448; cf. Isa. 66. 1.*

5. 43-46. Gē gehyrdon hwæt gecweden wæs ðam ealdum mannum on Moyses ā: Lufā ðinne næxtan, and hata ðinne fēond. Ic sōðlice eow sēcge: Lufiað eowere fýnd, dōð þām tela ðe eow hatiað, and gebiddað for eowerum ehterum and eow týnendum, þæt gē bēon eoweres Fæder bearn se ðe on heofonum is, se ðe deð his sunnan scinan ofer ða yfelan and ofer ða gōðan, and sylð rēnsctūras ðam rihtwīsum and ðam unrihtwīsum. Gif gē ða ane lufiað þe eow lufiað, hwilce mæde hæbbe gē þonne sēt Gode? *Æ. H. ii. 16.*

|| Hit is þus āwriten on þære ealdan ā: Lufā ðinne frēond, and hata ðinne fēond. *Æ. H. i. 522.*

|| Oðre mēn hatiað heora fýnd, and yfel mid yfele forgyldað<sup>1</sup>; wē sōðlice lufiað ure fýnd, and þām teala dōð þe us hatiað.

*Æ. H. ii. 484.*

|| Ic beþeode eow: Lufiað eowre fýnd, and dōp tela þām ðe eow hatiað, and gebiddað for eowre ehteras, þæt gē bēon bearn

5. 34-37. Ego autem dico vobis, non iurare omnino; neque per coelum, quia thronus Dei est; neque per terram, quia scabellum est pedum eius; . . . neque per caput tuum iuraveris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo vester: Est, est; Non, non; quod autem his abundantius est a malo est.

5. 43-46. Audistis quia dictum est: Diliges proximum tuum, et odio

habebis inimicum tuum. Ego autem dico vobis: Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persecutibus et calumniantibus vos, ut sitis filii Patris vestri qui in coelis est, qui solem suum oriri facit super bonos et malos, et pluit super iustos et iniustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? . . .

<sup>1</sup> From Rom. 12. 17, 'Nulli malum pro malo reddentes'; or 1 Thess. 5. 15; or 1 Pet. 3. 9.

þæs heofonlican Fæder, se ðe læt his sunnan scinan ofer gūde and yfele, and hē sylð rēnscuras and wæstmas rihtwīsum and unrihtwīsum. *Æ. H. i. 522.*

|| Lufiað eowere fynd, dōð þām tela þe eow hatiað, þæt ge beon eoweres Fæder cild se ðe on heofenum is. *Æ. H. i. 52.*

|| Lufiað eowre fynd, dōð þām tela ðe eow hatiað, and gebiddað for eowerum ehterum and tynendum, þæt ge beon eowres Fæder bearn se ðe on heofenum is. *Æ. H. ii. 36.*

|| Læt scinan his sunnan ofer ðā rihtwīsan and unrihtwīsan gelīce, and sēnt rēnas . . . gōdum and yfelum. *Æ. H. i. 406.*

6. 2, 5, 16. Soð ic eow sēgce: Hī underfēngon heora mæde. *Æ. H. ii. 566.*

|| Hī underfēngon edlēan heora weorca. *Æ. H. i. 412.*

6. 8. Eower heofenlica Fæder wāt hwæs ge behōfiað, ārðanðe ge hine āniges ðinges biddan. *Æ. H. i. 158.*

6. 9-13. Gebiddað eow mid þisum wordum: . . . þu, ure Fæder þe eart on heofenum, sý þīn nama gehālgod. Cume ðīn rice. Sý ðīn wylla on eorðan swā-swā on heofenum. Syle us tō-dæg urne dæghwamlican hlāf. And forgyf us ure gyltas, swā-swā wē forgyfað ðām þe wið us āgyltað. And ne læd ðu nā us on costnunge, ac ālys us fram yfele. Sý hit swā<sup>1</sup>. *Æ. H. i. 258.*

|| Ðu, ure Fæder þe eart on heofenum, sý ðīn nama gehālgod. Gecume ðīn rice. Sý ðīn willa swā-swā on heofenum swā eac on eorðan. Syle us tō-dæg urne dæghwomlican hlāf. And forgyf us ure gyltas swā-swā wē forgyfað þām ðe wið us āgyltað. And ne læd þu nā us on costnunge, ac ālys us fram yfele. Sý hit swā. *Æ. H. ii. 556.*

|| Ūre Fæder þe eart on heofenum. *Æ. H. i. 262; cf. i. 54.*

|| Sý ðīn nama gehālgod. . . Cume ðīn rice. . . Geweorðe þīn willa on eorðan swā-swā on heofenum. . . Syle us nū tō-dæg urne dæghwamlican hlāf. . . Forgyf us ure gyltas swā-swā wē

6. 2, 5, 16. . . . Amen dico vobis: Receperunt mercedem suam.

6. 8. . . . Scit enim Pater vester quid opus sit vobis, antequam petatis eum.

6. 9-13. Sic ergo vos orabit: Pater noster qui es in coelis, sanctificetur nomen tuum. Adveniat

regnum tuum. Fiat voluntas tua, sicut in coelo et in terra. Panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.

<sup>1</sup> See the editor's 'Study of the Lord's Prayer in English,' *American Journal of Philology*, vol. xii, pp. 59-66.

forġfað þam mannum þe wið us āgyltað¹. . . . Ne geðafa, ðu God, þæt wē beon gelædde on costnunge. . . . Ac alys us fram yfele. *Æ. H. i. 262-270.*

6. 14, 15. Gif gē forġfað þam mannum þe wið eow āgyltað, þonne forġfð eow eower Fæder eowere synna; gif gē ðonne nellað forġfan, nele eac eower Fæder eow forġifan eowere gyltas.

*Æ. H. i. 52.*

|| Buton gē forġifon mannum heora gyltas, ne forġifð se heofonlica Fæder eow eowere gyltas. *Æ. H. ii. 336.*

|| Buton gē forġifon ðam mannum þe eow āgyltað mid inne-weardre heortan², nele se heofonlica Fæder eow forġifan eowere gyltas. *Æ. H. ii. 604.*

|| Buton gē forġifon of eowerum heortum³ wið eow āgyltendum. . . . *Æ. H. ii. 336.*

6. 19-21. Ne behyde gē eowerne goldhord on eorðan, þær-ðær omm and moððan hit āwestað, and ðeofas adelfað and forstelað; ac hordiað eowerne goldhord on heofenum, þær ne cymð tō ne om ne moððe, nē þeofas ne delfað nē ne æthreðað. Soðlice ðær-ðær þin goldhord is, þær bið þin heorte. *Æ. H. ii. 104.*

6. 24-27. Ne mæg nān mann twām hlāfordum samod ðeowian; oððe hē ðone ænne hatað and ðone oðerne lufað, oððe hē hine tō ðam anum geðeot and þone oðerne forsihð. . . . Ne mage gē Gode ðeowian and eoweres fēos gestrōne. . . . Betera is seo sāwul ðonne se mēte, and se lichama betera ðonne his scrūd. . . . Behealdað þas flēogendan fugelas, ðe ne sāwað nē ne rīpað, ac eower heofonlica Fæder hi afet. . . . Wē sind miccle rōttran þonne ða fugelas. . . . Hwile eower mæg getcan āne ġlne tō his lēnge? *Æ. H. ii. 460-464.*

6. 14, 15. Si enim dimiseritis hominibus peccata eorum, dimittet et vobis Pater vester coelestis delicta vestra; si autem non dimiseritis hominibus, nec Pater vester dimittet vobis peccata vestra.

autem vobis thesauros in coelo, ubi neque aerugo neque tinea demolitur, et ubi fures non effodiunt nec furantur. Ubi enim est thesaurus tuus, ibi est et cor tuum.

6. 19-21. Nolite thesaurizare vobis thesauros in terra, ubi aerugo et tinea demolitur, et ubi fures effodiunt et furantur. Thesaurizate

6. 24-27. Nemo potest duobus dominis servire; aut enim unum odio habebit et alterum diliget, aut unum sustinebit et alterum

¹ Here may be cited the isolated quotation in Cnut's Laws (Schmid's *Gesetze der Angelsachsen*, p. 270): 'And forġif us, Drihten, ure gyltas, swā wē forġfað þam þe wið us āgyltað.'

² From Matt. 18. 35, 'de cordibus vestris.'

6. 29. See *Æ. H. ii. 464.*

6. 31-33. Drihten beað þæt wē nāron bysige and carfulle, cweð-ende: Hwæt sceole wē etan, oððe hwæt drincan, oððe mid hwām beon ymscrýdde? and cweð: Witodlice eower heofenlica Fæder wāt þæt ge pyssera ðinga behofiað; sēcað ærest Godes rice, and his rihtwisnysse, and ealle ðas ðing eow beoð þærtō gesacnode. *Æ. H. ii. 464.*

7. 7. Cnuciað, and eow bið geopenod. *Æ. H. ii. 572.*

7. 13, 14. Se weig is swiðe nearu and sticol se ðe læt tō heofonan rice; and sē is swiðe rūm and smæðe, se ðe læt tō helle-wite. *Æ. H. i. 162.*

|| Se weg se ðe læt tō forwyrd is brād and smæðe.

*Æ. H. i. 162, 164.*

7. 15. Behealdað eow wið leasum witegum, þe tō eow cumað on scēapa hīwum. *Æ. H. ii. 404.*

|| . . . forðanþe hi ne sind nā scēp, ac sind wulfas on scēapa hīwum. *Æ. H. ii. 404.*

7. 16-19. Ge oncnāwað hi be heora wæstmum. . . . Hwā gaderað æfre winberian of ðornum, oppe ficæppla of bræmelum? . . . Ælc gōd trēow wyrceð gōde wæstmas, and yfel trēow wyrceð yfele wæstmas. . . . Ne mæg þæt gōde trēow wyrcean yfele wæstmas, nā þæt yfele trēow gōde wæstmas. . . . Ælc trēow ðe ne wyrceð gōdne wæstm bið forcorfen, and on fyre āworpen.

*Æ. H. ii. 404, 406.*

contemnet. Non potestis Deo seruire et mammonae. . . . Nonne anima plus est quam esca, et corpus plus quam vestimentum? Respicite volatilia coeli, quoniam non serunt, neque metunt, . . . et Pater vester coelestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum?

6. 31-33. Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur? . . . Scit enim Pater vester quia his omnibus indigetis. Quaerite ergo primum regnum Dei, et iustitiam eius, et haec

omnia adiicientur vobis.

7. 7. . . . Pulsate, et aperietur vobis.

7. 13, 14. . . . Lata porta et spatiosa via est quae ducit ad perditionem.

. . . Quam angusta porta et arcta via est quae ducit ad vitam! . . .

7. 15. Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.

7. 16-19. A fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit, mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere, neque arbor mala bonos



7. 21. Ne færð into heofonan rice ælc ðæra ðe cweð to mē :  
Drihten, Drihten ; ac sē ðe wyrcð mīnes Fæder willan þe on  
heofonum is, sē færð into heofonan rice. *Æ. H. ii. 410.*
7. 22, 23. Ic secge eow : Manega cweðað to mē on ðam micclan  
dæge : Drihten, Drihten, lā, hu ne witegode wē on ðinum  
naman, and wē adræfdon deoflo of wōdum mannum, and wē  
mīcele mīhta on þīnum naman gefrēmedon ? Þonne andette  
ic him : Ne can ic eow ; gewitað fram me, gē unrihtwise  
wyrhtan. *Æ. H. i. 306.*
8. 1-4. Se Hælend niðersode of ānre dūne, and him fligde micel  
mēnigū. Efne, ða cōm sum hrēoflig mann, and aleet wið þæs  
Hælendes, þus cweðende : Drihten, gif þu wilt, þu miht mē  
geclānsian. Se Hælend āstrehte his hand, and hine hrēpode,  
and cwæð : Ic wylle ; and sƿ̃ ðu geclānsod. Þā sōna wearð  
his hrēofla eal geclānsod, and hē wæs gehæled<sup>1</sup>. Ðā cwæð se  
Hælend him to : Warnā þæt þu hit nānum mēnn ne secge ;  
ac far to Godes temple, and geswutela ðē sylfne ðam sācerde,  
and geoffra ðīne lāc, swā-swā Moyses bebead, him on gewit-  
nysse. *Æ. H. i. 120.*
- ¶ Ic wylle ; and þu bēo geclānsod. *Æ. H. i. 122.*
8. 5-13. Drihten fērde āfter ðisum to ānre byrig þe is gehāten  
Capharnaum. Þā genēalæhte him to sum hundredes ealdor,  
biddende and cweðende : Drihten, mīn cniht līð æt hām

fructus facere. Omnis arbor quae  
non facit fructum bonum, exci-  
detur, et in ignem mittetur.

7. 21. Non omnis qui dicit mihi :  
Domine, Domine, intrabit in reg-  
num coelorum ; sed qui facit vo-  
luntatem Patris mei qui in coelis  
est, ipse intrabit in regnum coe-  
lorum.
7. 22, 23. Multi dicent mihi in illa  
die : Domine, Domine, nonne in  
nomine tuo prophetavimus, et in  
nomine tuo daemonia eiecimus,  
et in nomine tuo virtutes multas  
fecimus ? Et tunc confitebor illis :  
Quia nunquam novi vos ; discedite  
a me, qui operamini iniquitatem.
8. 1-4. Cum autem descendisset de  
monte, secutae sunt eum turbae  
multae. Et ecce leprosus veniens  
adorabat eum, dicens : Domine,  
si vis, potes me mundare. Et  
extendens Iesus manum, tetigit  
eum, dicens : Volo ; mundare. Et  
confestim mundata est lepra eius.  
Et ait illi Iesus : Vide nemini  
dixeris ; sed vade, ostende te sacer-  
doti, et offer munus quod praecep-  
it Moyses, in testimonium illis.
8. 5-13. Cum autem introisset Ca-  
pharnaum, accessit ad eum cen-  
turio, rogans eum, et dicens :  
Domine, puer meus iacet in domo  
paralyticus, et male torquetur.

<sup>1</sup> 'Efne . . . gehæled' repeated below, *Æ. H. i. 120, 122.*

bedreda, and is yfele geðreatod. Drihten him andwyrde : Ic eume and hine gehæle. Ða andwyrde se hundredes ealdor, and cwæð : Drihten, ne eom ic wyrðe þæt þu innfare under mīnum hrōfe ; ac cweð þīn word, and mīn cniht bið gehæled. Ic eom ān man geset under anwealde, hæbbende under mē cēmpān ; and ic cweðe tō ðisum : Far ðu, and he færð ; tō oðrum : Cum ðu, and he cymð ; tō mīnum ðeowan : Dō ðis, and he deð. Ða wundrode se Hælend, ða-ða he ðis gehyrde, and cwæð tō ðære fyligendan mēnigū : Sōð ic eow secge, ne gemette ic swā micelne geleāfan on Israhela ðeode. Ic secge eow tō sōðum þæt manega cumað fram eāstdæle and westdæle, and gerestað hī mid Abrahame ðam heahfædere, and Isaace, and Iacobe, on heofenan rīce ; þā rīcan bearn beoð āworpenne intō ðam yttrum þeostrum ; þær bið wōp and tōça gebitt. Ða cwæð eft se Hælend tō þām hundredes ealdre : Far ðe hām, and getimige ðe swā-swā ðu gelyfdest. And se cniht wearð gehæled of ðære tide. *Æ. H. i. 126.*

|| Ic eume, and ðinne cniht gehæle. *Æ. H. i. 128.*

|| Drihten, ne eom ic wyrðe þæt þu innfare under mīne ðecene. *Æ. H. i. 126.*

|| Drihten, cweð þīn word, and mīn cniht bið hāl.

*Æ. H. i. 126, 130.*

|| Ic eom man under anwealde geset, hæbbende under mē cēmpān ; and ic secge ðisum : Far ðu, and he færð ; tō oðrum : Cum ðu, and he cymð ; tō mīnum þeowan : Dō þis, and he deð. *Æ. H. i. 130.*

|| Sōð ic eow secge, nā gemette ic swā micelne geleāfan on Israhela ðeode. *Æ. H. i. 128.*

|| Ic secge eow tō sōðan þæt manega cumað fram eāstdæle

Et ait illi Iesus: Ego veniam et curabo eum. Et respondens centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites; et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Iesus miratus est, et se-

quentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis quod multi ab oriente et occidente venient, et recumbent cum Abraham, et Isaac, et Iacob in regno coelorum; filii autem regni eiicientur in tenebras exteriores; ibi erit fletus et stridor dentium. Et dixit Iesus centurioni: Vade, et sicut credidisti fiat tibi. Et sanatus est puer in illa hora.

and westdæle, and gerestað hi mid Abrahamæ þam heahfædere, and Isaace, and Iacobe, on heofenan rice. *Æ. H. i. 130.*

|| Manega cumað fram eastdæle and fram westdæle, and sittað mid þam heahfædere Abrahamæ, and Isaace, and Iacobe, on heofonan rice. *Æ. H. i. 336.*

|| Fela cumað fram eastdæle and fram westdæle, and gerestað mid þam heahfæderum, Abrahamæ, and Isaace, and Iacobe, on heofonan rice. *Æ. H. ii. 82.*

|| Þa rican bearn beoð aworpen into ðam yttrum ðeostrum; þær bið wop and toða gebitt. *Æ. H. i. 130.*

|| . . . On þa yttran þeostru; . . . þær bið wop and toða gebitt. *Æ. H. i. 132; cf. Matt. 22. 5-14.*

|| Drihten cwæð to þam hundredes ealdre: Far ðe hām, and getimige ðe swā-swā ðu gelȳfdest; and his cniht wearð gehæled of ðære tide. *Æ. H. i. 132.*

8. 20. Deor habbað hōla, and fugelas habbað nest, hwær hi restað; and ic næbbe hwær ic ahyldæ min heafod. *Æ. H. i. 160.*

8. 23, 24. Ūre Drihten astāh on scip, and him filigdon his leorning-cnihtas. Efne, ðā færllice arās micel styrung and hrōhnys on ðære sē, swā þæt þæt scip wearð mid ȳðum oferðeht. Se wind him stōd ongean mid ormætum blæde; and se Hælend wearð on slæpe on ðam steorsetle<sup>1</sup>. *Æ. H. ii. 378; cf. i. 26.*

9. 2. See Mark 2. 5.

9. 6. See Mark 2. 11.

9. 9. Ða-ðā se Hælend ferde on sumere byrig, ðā geseah he sittan sumne mannan set tollsetle, Matheus gehāten; and he cwæð to him: Folga mē. Matheus arās þærrihte fram his tolle, and filigde ðam Hælende. *Æ. H. ii. 468; cf. i. 324, ii. 288.*

|| He hine geseah sittan set tolle. . . . Folga mē. *Æ. H. ii. 468.*

9. 10. See Luke 5. 29.

9. 11. See *Æ. H. ii. 470.*

8. 20. . . . Vulpes foveas habent, et volucres coeli nidos; Filius autem hominis non habet ubi caput reclinet.

8. 23, 24. Et ascendente eo in naviculam, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut navicula

operiretur fluctibus; ipse vero dormiebat.

9. 9. Et cum transiret inde Iesus, vidit hominem sedentem in telonio, Matthaeum nomine. Et ait illi: Sequere me. Et surgens secutus est eum.

<sup>1</sup> From Mark 4. 38, 'in puppi.'

9. 12. Drihten him cwæð tō : Ne behōfiað ðā hālan nānes lāces, ac ðā untruman. *Æ. H. ii. 470.*
9. 13. Hē cwæð : Farað, and leorniað hwæt þæt mæne : Ic wylle mildheortnysse, and nā offrunge. . . . Ne cōm ic nā tō clypigenne ðā rihtwisan, ac ðā synfullan, tō dædbōte<sup>1</sup>.  
*Æ. H. ii. 470 ; cf. Hos. 6. 6.*
9. 37. Drihten cwæð : Þæt gerip is micel, and ðā rifteras fēawa.  
*Æ. H. ii. 530.*
9. 38. Biddað þæs geripes hlāford þæt he asēnde wyrhtan tō his geripe. *Æ. H. ii. 530.*
10. 5. Ne fare gē on hāðenra manna wege, and on Samaritaniscra burgum ne becume gē. *Æ. H. ii. 212.*
10. 8. . . . se forgeaf us on his naman ðās mihte þæt wē untrume gehælon, and blinde onlihton<sup>2</sup>, hrēoflige geclānsian, deoflu āflan, deade arāran. *Æ. H. i. 466.*

Butan cēape gē underfengon ðā gife, syllað hī oðrum butan cēape. *Æ. H. i. 412.*

10. 22. Sē ðe æfre ðurhwunað on ānrædum geleafan, sē bið gehealden. *Æ. H. ii. 330.*
10. 28. Ne ondræde gē eow ðā ðe eowerne lichaman ofsleað, forðan ðe hī ne magon eowre sǣwle ofslean ; ac ondrædað God, ðe mæg ægðer ge sǣwle ge lichaman on hēllesusle forðon. *Æ. H. i. 554.*
10. 32. Ælc ðæra þe mē andet sætforan mannum, ic andette eac hine sætforan mīnum Fæder sē ðe is on heofonum. *Æ. H. ii. 558.*

9. 12. At Iesus audiens ait : Non est opus valentibus medicus, sed male habentibus.
9. 13. Euntes autem discite quid est : Misericordiam volo, et non sacrificium. Non enim veni vocare iustos, sed peccatores.
9. 37. Tunc dicit discipulis suis : Messis quidem multa, operarii autem pauci.
9. 38. Rogate ergo Dominum messis ut mittat operarios in messem suam.
10. 5. . . . In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis.
10. 8. Infirmos curate, mortuos suscite, leprosos mundate, daemones eiicite ; gratis accepistis, gratis date.
10. 22. . . . Qui autem perseveraverit usque in finem, hic salvus erit.
10. 28. Et nolite timere eos qui occidunt corpus, animam autem non possunt occidere ; sed potius timeate eum qui potest et animam et corpus perdere in gehennam.
10. 32. Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo qui in coelis est.

<sup>1</sup> From Luke 5. 32, 'ad poenitentiam.'

<sup>2</sup> A discrepancy here.

10. 41. Se ðe witegan underfehð, he hæfð witegan mæde; se ðe rihtwīse underfehð, he hæfð rihtwises mannes eðlēan.

Æ. H. i. 514.

10. 42. Soð ic eow secge: Swā-hwā-swā sylð ceald wæter drincan anum þurstigan mēnn ðæra ðe on mē gelyfað, ne bið his mēd forlōren. Æ. H. i. 52.

|| Swā-hwā-swā sylð anum þurstigum mēnn ceald wæter on minum naman, ne forlȳst he his mēde þære dæde. Æ. H. ii. 106.

11. 2, 3. Hwæt, ða Iohannes asēnde of ðām cwearterne twēgen leorningnihtas tō Crīste, and hine befrān, þus cweðende: Eart ðu se ðe tōweard is, oppe wē oðres andbīdian sceolon?

Æ. H. i. 480.

11. 4-6. And cwæð syððan tō Iohannes ærendracum: Farað nū tō Iohanne, and cȳðað him þā ðing þe ge gesawon and gehȳrdon. Efne, nū blinde geseoð, and ða healtan gāð, and hreoflige mēn synd geclēnsode, dēafe gehȳrað, and ða dēadan ārīsað, and ðearfan bodiað godspel; and se bið eadig þe on mē ne bið geæswicod. Æ. H. i. 480; cf. i. 26, and Luke 7. 21-23.

11. 11. Betwux wīfa bearnum ne ārās nān mærra man ðonne se Iohannes se Fulluhtere. Æ. H. i. 356, 542.

|| Betwux wīfa bearnum ne ārās nān mærra man þonne Iohannes se Fulluhtere. Æ. H. i. 476, 478.

|| On wīfa bearnum næs nān mærra mann þonne Iohannes se Fulluhtere. Æ. H. ii. 36, 38.

11. 12. Fram Iohannes dagum Godes rīce ðolað nēadunge, and ða stręcanmōð hit gegrīpað. Æ. H. i. 358.

10. 41. Qui recipit prophetam in nomine prophetæ, mercedem prophetæ accipiet; et qui recipit iustum in nomine iusti, mercedem iusti accipiet.

10. 42. Et quicumque potum dederit uni ex minimis istis calicem aquæ frigidae tantum in nomine discipuli, amen dico vobis, non perdet mercedem suam.

11. 2, 3. Ioannes autem . . . in uinculis, . . . mittens duos de discipulis suis, ait illi: Tu es qui venturus es, an alium expectamus?

11. 4-6. Et respondens Iesus ait

illis: Euntes renuntiate Ioanni quæ audistis et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur; et beatus est qui non fuerit scandalizatus in me.

11. 11. . . . Non surrexit inter natos mulierum maior Ioanne Baptista. . . .

11. 12. A diebus autem Ioannis Baptistæ usque nunc, regnum coelorum vim patitur, et violenti rapiunt illud.

11. 29. Leorniað sæt mē þæt ic eom līðe and swiðe eadmōd; and ge gemētað reſte eowrum ſāwlum. *Æ. H. i. 210.*
12. 19. Cf. Isa. 42. 2.
12. 28. Gif ic on Godes Gāste deofl ādræfe. . . . *Æ. H. ii. 204; cf. Luke 11. 20.*
12. 31, 32. *Ælc synn and tál bið forgifen behreowsigendum mannum, ac þæs Halgan Gāstes tál ne bið næfre forgifen. Þeah-ðe hwā cweðe tállic word onġean mē, him bið forgifen, gif he deð dædbōte; sōðlice sē ðe cweð word onġan ðone Halgan Gāst, ne bið hit him forgifen on ðyssere worulde, nē on ðære tōwerdan.* *Æ. H. i. 498.*
12. 42. *See 1 Kings 10. 1-10, note.*
12. 50. Sē ðe wyrð mines Fæder willan se ðe is on heofonum, he bið mīn brōðer, and mīn mōder, and mīn sweoster. *Æ. H. i. 260.*
13. 17. Fela witeġan and rihtwise mēn woldon geſeon Cristes tōcyme, ac hit næs nā him geſiðod. *Æ. H. i. 136.*
13. 19. *Ælc ðæra ðe gehyrð þæt heofonlice word, and he hit ne understent, ðonne cymð se yfela, and gelæhð hit.* *Æ. H. ii. 90.*
13. 22. . . . lease welan. *Æ. H. ii. 88.*
13. 23. Sum dæl þæs sādes, þe on ðam ġōdan lande āsprang, āġeaf ōrtigfealdne wæstm, sum sixtigfealdne, sum hundfealdne<sup>1</sup>. *Æ. H. ii. 92.*
13. 30. On enðe þyssere worulde se sōða Dēma hæť his enġlas

11. 29. . . . Discite a me, quia mitis sum et humilis corde; et inuenietis requiem animabus uestris.
12. 28. Si autem ego in Spiritu Dei eiicio daemones. . . .
12. 31, 32. . . . Omne peccatum et blasphemia remittetur hominibus, Spiritus autem blasphemia non remittetur. Et quicumque dixerit verbum contra Filium hominis, remittetur ei; qui autem dixerit contra Spiritum Sanctum, non remittetur ei neque in hoc saeculo, neque in futuro.
12. 50. Quicumque enim fecerit uoluntatem Patris mei qui in coelis est, ipse meus frater, et soror, et
- mater est.
13. 17. Multi prophetae et iusti cupierunt uidere quae uidetis, et non uiderunt.
13. 19. Omnis qui audit uerbum regni, et non intelligit, uenit malus, et rapit quod seminatum est in corde eius. . . .
13. 22. . . . Fallacia diuitiarum. . . .
13. 23. Qui uero in terram bonam seminatus est, hic est qui . . . fructum affert, et facit aliud quidem centesimum, aliud autem sexagesimum, aliud uero trigesimum.
13. 30. . . . In tempore messis dicam messoribus: Colligite primum zi-

<sup>1</sup> *Ælfric* attributes this to 'Se oðer godspellere,' by whom, on p. 88, he means *Matthew*; the order of the words, however, is that in *Mark*.

gadrian þone coccel byrþenmælum, and æwurpan into ðam unādhwæscendlicum fýre. . . . And se clæna hwæte bið gebróht into Godes bærne. *Æ. H. i. 526.*

13. 41. Mannes Bearn æsent his englas, and gegaderað of his rice ealle æswicunga. *Æ. H. ii. 562.*

13. 43. Þonne scinað ða rihtwisan swā-swā sunne on heora Fæder rice. *Æ. H. i. 218.*

14. 3, 4. *See Æ. H. i. 478.*

14. 6, 7. *See Æ. H. i. 480.*

14. 10. *See Æ. H. i. 478, 488.*

14. 19. Hæ tōbræc ða fif hlāfas, and sealde his leorningenihtum, and het beran ðam folce. *Æ. H. i. 186; cf. John 6. 1-14.*

14. 22. Þa het he his leorningenihtas faran tō scipe, and oferrōwan þone brym, oð-þæt he ða menigu forlætan mihte. *Æ. H. ii. 324.*  
*See also John 6. 15, 16, 19.*

14. 23. Crist ana astāh up tō ðære dūne, þæt he hine gebæde. *Æ. H. ii. 324.*

|| He astāh ana up tō ðære dūne, hine tō gebiddenne. *Æ. H. ii. 328.*

14. 25-28. Drihten cōm tō his leorningenihtum þær-ðær hi on rēwette gedrēfede wæron, on ðære feorðan wæccan. . . . Ða-ða Drihten ðam scipe genealæhte, ða wurdon hi afyrhte, wendon þæt hit sum gedwimor wære. Drihten cwæð him tō : Habbað eow trūwan ; ic hit eom, ne beo ge ofdrædde. . . . Petrus him andwyrde : Drihten, gif ðu hit sý, hāt mē gān tō ðe bufon ðam wætere. *Æ. H. ii. 328.*

|| Drihten, hāt mē gān tō ðe upon ðam wætere. *Æ. H. ii. 328, 330.*

zania, et alligate ea in fasciculos  
ad comburendum, triticum autem  
congregate in horreum meum.

13. 41. Mittet Filius hominis angelos  
suos, et colligent de regno eius  
omnia scandala. . . .

13. 43. Tunc iusti fulgebunt sicut  
sol in regno Patris eorum. . . .

14. 19. . . . Fregit, et dedit discipulis  
panes, discipuli autem turbis.

14. 22. Et statim compulit Iesus  
discipulos ascendere in navicu-  
lam, et præcedere eum trans  
fretum, donec dimitteret turbas.

14. 23. . . . Ascendit in montem  
solus orare. . . .

14. 25-28. Quarta autem vigilia  
noctis, venit ad eos ambulans  
super mare. Et videntes eum super  
mare ambulantem, turbati sunt,  
dicentes : Quia phantasma est. . . .  
Statimque Iesus locutus est eis,  
dicens : Habete fiduciam ; ego  
sum, nolite timere. Respondens  
autem Petrus dixit : Domine, si  
tu es, iube me ad te venire super  
aquas.

14. 29-31. Drihten cwæð : Cum to me. And Petrus þærrihte, buton ælcere twýnunge, eode of ðam sciþe, swiðe gebyld þurh Drihtnes hæse, and eode upon ðam wætere, swā-swā his Drihten. . . . Ðā geseah he færllice þone strangan wind, and begann hine to ondrædenne, and, mid-þam-ðe he deaf, clypode to his Drihtne : Drihten, gehelp min. . . . Ne forlet Drihten Petrum, ðeah-ðe he ðurh his twýnunge bedufe, ac astringe his hand, and hine geheold. . . . Drihten ðreade Petrum, and cwæð : þu lýtles geleafan, hwī twýnode þe ? *Æ. H. ii. 390, 392.*

14. 36. Drihten, ða-ðā he to lande becōm, gehælde ealle ða untruman þe him to gelædde wæron, þurh his reafes hrepunge. *Æ. H. ii. 394.*

15. 4. *See* Exod. 20. 12, 21. 17.

15. 14. Gif se blinda man bið oðres blindan lætseow, þonne befeallað hi bāgen on sumum blindum sēaþe. *Æ. H. ii. 320.*

15. 21, 22. Þā fērde he ðanon to ðære burhscire þe is gehāten Tyrus, and to ðære oðre þe is gehāten Sidon. Efne, ðā fērde an Chanaanisc wif of ðam gemārum tōgeanes ðam Hælende, and him to clypode, þus cweðende. . . . Hēo clypode : Dauides bearn, gemiltsa mē ; min dohtor is yfele fram deofle gedreht. *Æ. H. ii. 110.*

¶ Dauides bearn, gemiltsa min. *Æ. H. ii. 110.*

¶ Sum wif wæs ðe cōm to Criste, and bæd for hire dehter, þe læg on wōdum drēame. *Æ. H. ii. 50.*

15. 23-25. Cristes leorningcnihtas to him genealæhton, and ðam wife to him geðingodon, þus cweðende : Lā leof, forlæt hi, for-ðanðe hēo clypað æfter us. . . . Drihten andwyrde his apostolum mid þisum wordum, and cwæð : Ne eom ic asegn buton

14. 29-31. At ipse ait: Veni. Et descendens Petrus de navicula, ambulabat super aquam ut veniret ad Iesum. Videns vero ventum validum, timuit: et cum coepisset mergi, clamavit dicens: Domine, salvum me fac. Et continuo Iesus, extendens manum, apprehendit eum, et ait illi: Modicæ fidei, quare dubitasti?

14. 36. Et rogabant eum ut vel fimbriam vestimenti eius tangerent; et quicumque tetigerunt, salvi facti sunt.

15. 14. . . . Caecus autem si caeco ducatum praestet, ambo in foveam cadunt.

15. 21, 22. Et egressus inde Iesus recessit in partes Tyri et Sidonis. Et ecce mulier Chananaea a finibus illis egressa clamavit, dicens ei: Miserere mei, Domine, fili David; filia mea male a daemonio vexatur.

15. 23-25. . . . Et accedentes discipuli eius rogabant eum dicentes: Dimitte eam, quia clamat post nos. Ipse autem respondens ait:



tō ðām sceapum Israhela hiwraðdene þe losedon. . . . Þæt wif cōm, and hi astrehte ætforan Drihtne, þus cweðende: Drihten leof, help mīn. *Æ. H. ii. 112, 114.*

15. 26-28. Þā cwæð Crist tō hire þæt hit nāre nā rihtlic þæt man nāme his cildra hlāf, and wurpe hundum. Hēo ðā andwyrde: Gēa, leof Drihten, and þeah-hwæðere oft ðā hwelpas gelæccað þā cruman þe feallað of þæs hlāfordes bēode. Ðā andwyrde se Hælend, and cwæð: *Ēalā ðū wif, micel is ðm gelēafa; getimige ðe swā-swā ðū wilt.* Hire dohtor wearð þærrihte gewittig. *Æ. H. ii. 50.*

|| Drihten cwæð tō ðām wīfe: Nis nā gōd þæt man nīme his bearna hlāf, and wurpe hundum. . . . Þæt wif cwæð tō Criste: Gēa, leof Drihten, swā-ðeah ðā hwelpas etað of ðām crumon þe feallað of heora hlāfordes mȳsan. . . . Drihten andwyrde þām Chananeiscum wīfe, and cwæð: *Ēalā ðū wif, micel is ðm gelēafa; getimige ðe swā-swā ðū wylt.* And hire dohtor wearð þā gehæled of ðære tide. *Æ. H. ii. 114, 116.*

15. 30, 31. *See Mark 8. 1, 2, note.*

15. 32-38. *See Mark 8. 1 ff.*

16. 13-19. Drihten cōm tō anre burhscīre ðe is gecigeð *Cesarea Philippi*, and befrān his gingran hū mēnn be him cwyddedon. Hī andwyrdon: Sume mēnn cweðað þæt ðū sȳ Iohannes se Fulluhtere, sume sēcgað þæt ðū sȳ Helias, sume Hieremias, oððe sum oðer witega. Se Hælend ðā cwæð: Hwæt sēcge gē þæt ic sȳ? Petrus him andwyrde: Þū eart Crist, ðæs lifigendan Godes Sunu. Drihten him cwæð tō andsware: *Ēadig eart ðū, Simon, culfran bearn, forðan ðe flāsc and blōd þe ne onwreah*

Non sum missus nisi ad oves quae perierunt domus Israel. At illa venit, et adoravit eum, dicens: Domine, adiuva me.

15. 26-28. Qui respondens ait: Non est bonum sumere panem filiorum, et mittere canibus. At illa dixit: Etiam, Domine, nam et catelli edunt de micis quae cadunt de mensa dominorum suorum. Tunc respondens Iesus ait illi: Omulier, magna est fides tua; fiat tibi sicut vis. Et sanata est filia eius ex illa hora.

16. 13-19. Venit autem Iesus in partes Caesareae Philippi, et interrogabat discipulos suos, dicens: Quem dicunt homines esse Filium hominis? At illi dixerunt: Alii Ioannem Baptistam, alii autem Eliam, alii vero Ieremiam, aut unum ex prophetis. Dicit illis Iesus: Vos autem quem me esse dicitis? Respondens Simon Petrus dixit: Tu es Christus, Filius Dei vivi. Respondens autem Iesus dixit ei: Beatus es, Simon Bar Iona, quia caro et sanguis non

ðisne geleafan, ac mīn Fæder se ðe on heofonum is. Ic ðe secge þæt þu eart stānen, and ofer ðysne stān ic timbrige mīne cyrcan, and helle gatu nāht ne magon onġean hī. Ic betāce ðe heofonan rīces cāge; and swā-hwæt-swā ðu bintst on eorðan, þæt bið gebunden on heofonum; and swā-hwæt-swā ðu unbintst ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 364.*

|| His apostoli him andwyrdon: Sume mēn cwyddiað þæt ðu sý Iohannes se Fulluhtere, sume secgað þæt ðu sý Helias, sume Hieremias, oððe an ðæra witegena. Drihten ða befrān: Hwæt secge gē þæt ic sý? *Æ. H. i. 366.*

|| Syððan āxode hī: Hū cweðe gē be mē? Þā cwæð Petrus: Þu eart Crist, þæs lifigendan Godes Sunu. *Æ. H. ii. 388.*

|| Him andwyrde se gehyrsuma Petrus: Ðu eart Crist, þæs lifigendan Godes Sunu. *Æ. H. i. 366; cf. i. 190.*

|| Þu eart Crist, ðæs lifigendan Godes Sunu. *Æ. H. i. 76, 366, 386.*

|| Drihten cwæð tō Petre: Ēadig eart ðu, culfran sunu. . . . Ne onwreah ðe flāsc nē blōd þisne geleafan, ac mīn Fæder se ðe on heofonum is. . . . Þu eart stānen. . . . And ic timbrige mīne cyrcan uppon ðisum stāne. . . . Ne magon helle gatu nāht tōġeanes mīnre cyrcan. *Æ. H. i. 368.*

|| Ic secge þe: Þu eart Petrus, and ofer ðisne stān ic getimbrige mīne cyrcan. *Æ. H. ii. 390.*

|| Þu eart stānen, and ofer ðisne stān . . . ic getimbrige mīne cyrcan. *Æ. H. ii. 390.*

|| Ic ðe betāce heofonan rīces cāge. . . . And swā-hwæt-swā ðu bintst ofer eorðan, þæt bið gebunden on heofonum; and swā-hwæt-swā ðu unbintst ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 368, 370; cf. Matt. 18. 18.*

16. 26. *See Luke 9. 25.*

17. 1-5. Moyses and Elias ēac swilce sǣdon his ðrōwunge<sup>1</sup> on ær, uppon ānre dūne ðe se Hælend āstāh mid ðrīm leorning-

revelavit tibi, sed Pater meus qui in coelis est. Et ego dico tibi quia tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portae in ri non praevallebunt adversus eam. Et tibi dabo claves regni coelorum; et quodcumque

ligaveris super terram erit ligatum et in coelis; et quodcumque solveris super terram erit solutum et in coelis.

17. 1-5. Et post dies sex assumit Iesus Petrum, et Iacobum, et Ioannem fratrem eius, et ducit

<sup>1</sup> From Luke 9. 31, 'et dicebant excessum eius.'

cnihtum ; and his ansȳn ætforan him eal scēan swā-swā sunne, and his gewæda scinon on snāwes<sup>1</sup> hwitnyse. Þā wolde Petrus slean sōna ðreo geteld for ðære gesihðe, ac ðær swegde ðā stemn ðæs heofonlican Fæder hēalice of wolcne : Ðæs is mīn lēofa Sunu, on ðam mē wel licað ; gehȳrað hine. *Æ. H. ii. 242.*

|| Þæs is mīn lēofa Sunu, þe mē wel licað ; gehȳrað him ?

*Æ. H. i. 104.*

17. 24-27. Ðæs cāseres tolleras āxodon Petrus ðone apostol, ðā-ðā hi geond ealne middangeard ðam cāsere toll gegaderodon ; hi cwædon : Wyle sower lārcow Crist ænig toll syllan ? Þā cwæð Petrus þæt hē wolde. Þā, mid-þam-ðe Petrus wolde befrinan þone Hælend, þā forscēat se Hælend hine, ðe ealle ðing wāt, þus cweðende : Hwæt ðincð þe, Petrus ? Æt hwām nimað eorðlice cynegas gafol oððe toll,—æt heora gesiblungum, oppe æt ælfræmedum ? Petrus cwæð : Æt ælfræmedum. Se Hælend cwæð : Hwæt lā, synd heora siblingas frige. Þe-lās-ðe we hi æswicion, gā to ðære sē, and wurpe ut ðinne angel, and þone fisc ðe hine hraðost forswelhð, geopena his muð, þonne fintst þu ðæron ænne gyldenre wæg ; nim ðone, and syle to tolle for mē and for ðe. *Æ. H. i. 510, 512.*

|| Syle for mē and for ðe. *Æ. H. i. 512.*

18. 1, 2. Drihtnes leorningcnihtas to him genēalēhton, þus cweðende : Lā lēof, hwā is fyrrest manna on heofenan rice ? Se Hælend him ðā to clypode sum gehwæde cild. *Æ. H. i. 510.*

illos in montem excelsum seorsum, et transfiguratus est ante eos. Et resplenduit facies eius sicut sol ; vestimenta autem eius facta sunt sicut nix. Et ecce apparuerunt illis Moyses et Elias cum eo loquentes. Respondens autem Petrus, dixit ad Iesum : . . . si vis, faciamus hic tria tabernacula. . . . Et ecce vox de nube, dicens : Hic est Filius meus dilectus, in quo mihi bene complacui ; ipsum audite.

17. 24-27. . . . Accesserunt qui didrachma accipiebant ad Petrum, et dixerunt ei : Magister vester non solvit didrachma ? Ait : Etiam.

Et cum intrasset in domum, praevenit eum Iesus, dicens : Quid tibi videtur, Simon ? Reges terrae a quibus accipiunt tributum vel census,—a filiis suis, an ab alienis ? Et ille dixit : Ab alienis. Dixit illi Iesus : Ergo liberi sunt filii. Ut autem non scandalizemus eos, vade ad mare, et mitte hamum, et eum piscem qui primus ascenderit tolle, et, aperto ore eius, inuenies staterem ; illum sumens, da eis pro me et te.

18. 1, 2. In illa hora accesserunt discipuli ad Iesum, dicentes : Quis, putas, maior est in regno coelorum ? Et advocans Iesus

<sup>1</sup> From Mark 9. 3 (Vulgate, 2), 'velut nix.'

<sup>2</sup> By error for Matt. 8. 17.

|| þā apostolas . . . axodon ða ðone Hælend hwa wære fyrmost manna on heofonan rice. *Æ. H. i. 512.*

18. 3. Soð ic ðow sæge: Ne becume ge tō heofonan rice buton ge beon awendē, and gewordene swā-swā lyttlingas. *Æ. H. i. 512.*

|| Buton ge beon swā bilewite on unscæddignysse swā-swā cild, næbbe ge infær tō heofonan rice. *Æ. H. ii. 336.*

18. 4-5. Swā-hwā-swā hine sylfne gesadmæt, swā-swā ðis cild, he bið fyrmost on heofonan rice. . . . Se ðe underfshð ænne swilene lyttling on mīnum naman, he underfshð mē sylfne.

*Æ. H. i. 512, 514.*

|| Se ðe underfshð ænne lýtling on mīnum naman, he underfshð mē sylfne. *Æ. H. ii. 336.*

18. 6-8. Se ðe geæswicað anum ðyssera lyttlinga ðe on mē gelyfað, selre him wære þæt him wære getiged an ormwæte cwyrnstān tō his swūran, and he swā wurde on deoppre sē besenced. . . . Wā middangearde for æswicungum. . . . Neod is þæt æswicunga cumon, ðeah-hwæðere wā ðam mēnn ðe hi of cumað. . . . Gif ðin hand oððe ðin fōt þe æswicige, ceorf of þæt lim, and āwurp fram ðā. . . . *Æ. H. i. 514, 516.*

18. 10. Behealdað þæt ge ne forseon ænne of þysum lýtlingum.

*Æ. H. i. 516.*

Ic sæge ðow þæt heora englas symle geseoð mīnes Fæder ansýne se ðe on heofonum is. *Æ. H. i. 516.*

18. 18. And swā-hwæt-swā hi bindað ofer eorðan, þæt bið on heofonum gebunden; and swā-hwæt-swā hi unbindað ofer eorðan, þæt bið unbunden on heofonum. *Æ. H. i. 542; cf. Matt. 16. 1-19.*

parvulum, statuit eum in medio eorum.

18. 3. Et dixit: Amen dico vobis: Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum coelorum.

18. 4-5. Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno coelorum. Et qui susceperit unum parvulum talem in nomine meo, me suscipit.

18. 6-8. Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, et

demergatur in profundum maris. Vae mundo a scandalis. Necesse est enim ut veniant scandala, verumtamen vae homini illi per quem scandalum venit. Si autem manus tua vel pes tuus scandalizat te, abscinde eum, et proice abs te . . . .

18. 10. Videte ne contemnatis unum ex his pusillis; dico enim vobis quia angeli eorum in coelis semper vident faciem Patris mei qui in coelis est.

18. 18. . . . Quaecumque alligaveritis super terram erunt ligata et

18. 20. Swā-hwær-swā beoð twegen oððe ðrȳ gegadrode on mīnum naman, þār ic sylf beo him tōmiddes. *Æ. H. ii. 284.*

18. 35. *See Matt. 6. 14, 15.*

19. 13, 14. Hē cwæð, þā-ðā him man tō bær cild tō blētsigenne, and his gingran þæt bemāndon : Geðafiað þæt ðās cild tō mē cumon ; swilcera is sōðlice heofonan rice. *Æ. H. i. 512.*

|| . . . swā-swā God sylf gecwæð, ðā-ðā hē blētsode ðā gebrōht-an cild, and sæde his gyngrum : Swilcera is Godes rice.

*Æ. H. ii. 326.*

19. 17-19. *See Luke 18. 20-22, notes.*

19. 27. On ðære tide cwæð Petrus se apostol tō ðam Hælende : Efne, wē forleton ealle woruldþing, and ðe anum fyligað ; hwæt deðt ðu us þæs tō leane ? *Æ. H. i. 392.*

|| Wē forleton ealle þing. . . . Wē fyligað ðe. *Æ. H. i. 394.*

|| Efne, wē forleton ealle þing, and ðe folgiað. *Æ. H. ii. 96.*

|| Hwæt sceal us getimian ? . . . Hwæt deðt ðu us tō edleane ? *Æ. H. i. 394.*

19. 28. Se Hælend andwyrde : Sōð ic eow secge þæt gē ðe mē fyligað sceolon sittan ofer twēlf dōmsetl on ðære edcynninge, ðonne ic sitte on setle mīnes mægenðrymmes ; and gē ðonne dēmað twēlf Israhela mægðum. *Æ. H. i. 394.*

|| On ðam æriste sittað þā twēlf apostoli mid Criste on heora dōmsetlum, and dēmað þām twēlf mægðum Israhela ðeode.

*Æ. H. i. 394, 396.*

|| . . . þæt hī on ðam micclum dōme ofer twēlf dōmsetl sittende beoð, tō dēmenne eallum mannum þe æfre on lichaman lif underfēngon. *Æ. H. i. 542.*

19. 29. Ælc ðæra ðe forlæt, for mīnum naman, fæder oððe mōder,

in coelo ; et quaecumque solveritis super terram erunt soluta et in coelo.

18. 20. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.

19. 13, 14. Tunc oblatus est ei parvulus, ut manus eis imponeret, et oraret. Discipuli autem increpabant eos. Iesus vero ait eis : Sinite parvulos . . . ad me venire ; talium est enim regnum coelorum.

19. 27. Tunc respondens Petrus, dixit ei : Ecce nos relinquimus omnia, et secuti sumus te ; quid ergo erit nobis ?

19. 28. Iesus autem dixit illis : Amen dico vobis quod vos qui secuti estis me, in regeneratione cum sederit Filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel ?

19. 29. Et omnis qui reliquerit domum, vel fratres, aut sorores,

gebroðru oððe geswystru, wif oððe bearn, land oððe gebytlu<sup>1</sup>,  
be hundfealdum him bið forgolden, and hē hæfð ðær-tō-sacan  
þæt ece lif. *Æ. H. i. 396.*

20. 1. . . . þæt heofenan rice wære gelic sumum hiredes ealdre,  
se ðe ferde on ærnerigen, and wolde hȳrian wyrhtan intō his  
wingearde. *Æ. H. ii. 74.*

20. 2-6. Witodlice ðæs hiredes ealdor gehȳrde wyrhtan intō his  
wingearde on ærnerigen, eft on undern, and on midne dæg,  
on nōntide, and on ðære endlyftan tide. . . . Tō hwi stande gē  
hēr ealne dæg ȳdele? *Æ. H. ii. 74; cf. ii. 76, 78.*

20. 7. Hī cwædon: Forðanþe nān man ūs ne hȳrde. *Æ. H. ii. 76.*

20. 9. Witodlice fram ðam ȳndenextan ongann se hiredes ealdor  
tō agyldenne þone pēning. *Æ. H. ii. 78.*

20. 12. . . . bæron ða byrðene and ðæs dæges hētan. *Æ. H. ii. 80.*

20. 14-16. Ic wille syllan ðisum ȳndenextum eal swā micel swā  
ðe. . . . Lā, hū ne mōt ic dōn þæt ic wille? . . . Oððe ðin eage  
is yfel, forðanþe ic eom gōd? . . . Þus beoð þā ȳndenextan fyr-  
meste, and þā fyrmestan ȳndenexte. . . . Fela sind gelaðode, and  
fēawa gecorene. *Æ. H. ii. 80, 82.*

20. 17. *See Luke 18. 31-43, note 4.*

20. 22, 23. . . . se ðe cwæð tō his twām apostolum, Iacobum et

aut patrem, aut matrem, aut  
uxorem, aut filios, aut agros,  
propter nomen meum, centuplum  
accipiet, et vitam aeternam possi-  
debit.

20. 1. Simile est regnum coelorum  
homini patrifamilias, qui exiit  
primo mane conducere operarios  
in vineam suam.

20. 2-6. Conventionem autem factam  
cum operariis ex denario diurno,  
misit eos in vineam suam. Et  
egressus circa horam tertiam, vidit  
alios, . . . et dixit illis: Ite et  
vos in vineam meam. . . . Illi  
autem abierunt. Iterum autem  
exiit circa sextam et nonam ho-  
ram, et fecit similiter. Circa un-  
decimam vero exiit, et invenit

alios stantes, et dicit illis: Quid  
hic statis tota die otiosi?

20. 7. Dicunt ei: Quia nemo nos  
conduxit. . . .

20. 9. Cum venissent ergo qui circa  
undecimam horam venerant, acce-  
perunt singulos denarios.

20. 12. . . . qui portavimus pondus  
diei et aestus.

20. 14-16. . . . Volo autem et huic  
novissimo dare sicut et tibi. Aut  
non licet mihi quod volo facere?  
an oculus tuus nequam est, quia  
ego bonus sum? Sic erunt novis-  
simi primi, et primi novissimi;  
multi enim sunt vocati, pauci vero  
electi.

20. 22, 23. Respondens autem Iesus  
dixit: . . . Potestis bibere calicem

<sup>1</sup> Note the arrangement in pairs, and the transposition of 'gebytlū' for this purpose.

Iohannem<sup>1</sup>: Mage gē drincan þone calic þe ic drincan sceall?  
 Hī sǣdon þæt hī mihton. Drihten sǣde: Witodlice, gē drincað  
 minne calic. . Æ. H. ii. 544.

21. 1, 2. Se Hǣlend ferde to ðære byrig Hierusalem, and ða-ða he  
 genealǣhte ðære dūne Oliueti, þa sǣnde he his twēgen leorning-  
 cnihtas, þus cweðende: Gað to ðære byrig þe sƿow onġean is,  
 and gē gemetað þærrihte getigedne assan, and his folan samod;  
 untȳgað hī, and lǣdað to mē. Æ. H. i. 206.

21. 3. Se Hlāford behōfað þāra assena; and sƿent hī ƿeft onġean. . .

Æ. H. i. 208, 210.

21. 5. See Æ. H. ii. 242.

21. 7-9. Cristes leorningcnihtas lēdon hyra reaf uppan þān assan.  
 . . . þæt folc ðe heora reaf wurpon under þæs assan fēt. . .  
 þa ðe ðēra trēowa bōgas heowon, and mid þām Cristes weig  
 gedæfton. . . þæt folc ðe Criste beforan stōp, and þæt ðe him  
 fyligde, ealle hī sungon: Osanna filio Daurid, þæt is on trum  
 geðeode: Sȳ hǣlo Daurides bearne. . . Geblētsod is se ðe cōm  
 on Godes naman. . . Sȳ hǣlo Daurides bearne on heahnyssum.

Æ. H. i. 210, 212, 214.

|| Geblētsod is sē ðe cōm on Godes naman. Æ. H. i. 60.

21. 14. Him ða to genealǣhton blinde and healte, and he hī  
 gehǣlde. Æ. H. i. 406.

21. 41. Ic sƿeġe sƿow þæt Godes rīce bið sƿow ætbrōden, and bið  
 forgyfen ðære ðeode þe his wǣstmas wyrcað. Æ. H. ii. 74.

22. 1-4. Drihten wæs sprecende on sumere tide to his apostolum

quem ego bibiturus sum? Dicunt  
 ei: Possumus. Ait illis: Calicem  
 quidem meum bibetis. . .

21. 1, 2. Et cum appropinquassent  
 Ierosolymis, et venissent Beth-  
 phage ad montem Oliveti, tunc  
 Iesus misit duos discipulos, dicens  
 eis: Ite in castellum quod contra  
 vos est, et statim invenietis asinam  
 alligatam, et pullum cum ea; sol-  
 vite, et adducite mihi.

21. 3. . . . Dominus his opus habet;  
 et confestim dimittet eos.

21. 7-9. . . . Imposuerunt super  
 eos vestimenta sua. . . . Plurima

autem turba straverunt vestimenta  
 sua in via; alii autem caedebant  
 ramos de arboribus, et sternerant  
 in via. Turba autem quæ præce-  
 debant, et quæ sequebantur, cla-  
 mabant dicentes: Hosanna filio  
 David; benedictus qui venit in  
 nomine Domini; hosanna in  
 altissimis.

21. 14. Et accesserunt ad eum caeci  
 et claudi, . . . et sanavit eos.

21. 41. . . . Vineam suam locabit  
 aliis agricolis, qui reddant ei  
 fructum temporibus suis.

22. 1-4. Et respondens Iesus, dixit

<sup>1</sup> From Mark 10. 35, 'Iacobus et Ioannes.'

mid bigspellum, þus cweðende : Heofonan rice is gelic sumum cyninge þe worhte his suna gyfte. Þa sēndo hē his bydelas tō gelaðigenne his underðeodan. . . . Þa-ða hī noldon cuman tō ðam giftum, ða sēnde hē eft, þus cweðende : Sēcgað ðam gelaðodum : Efne, ic gegearcode mīne gōd, ic ofslōh mīne fearras and mīne gemæstan fugelas, and ealle mīne ðing ic gearcode ; cumað tō þam giftum. *Æ. H. i. 522.*

¶ Mīne fearras sind ofslagene, and mīne gemæstan fugelas.

*Æ. H. i. 524.*

22. 5-14. Hī hit forgǣmleasodon, and fērdon, sume tō heora tunum, sume tō heora cēape. . . . Sume hī gelæhton þa bydelas, and mid tēonan gewæhton, and ofslōgon. Ac se cyning, ða-ða hē þis geāxode, sēnde his hēre tō, and þa manslagan fordyde, and heora burh forbærnde. . . . Se cyning cwæð ða tō his þegnum : Ðas gyfta sind gearowe, ac þa ðe ic þærtō gelaðode nāron his wyrðe. Farað nu tō wega utscytum, and swā-hwylcē-swā gē gemetað lapiað tō þam gyftum. . . . Hwæt, ða ðæs cyninges ærendracan ferdon geond wegas, gadrigende ealle þa ðe hī gemetton, ægðer ge yfele ge gōde ; and gesetton þa gifta endemes. . . . Se cyning eode inn, and gescēawode þa gebēoras ; þa geseah hē þær ænne mann þe næs gescrȳd mid gyftlicum rēafe. . . . Þu frēond, hūmeta dorstest ðu gān tō mīnre gearunge bȳton gyftlicum rēafe ? . . . Hē þærrihthe adumbode. . . . Se cyning cwæð tō his ðegnum : Bindað þone misscrȳddan handum and fōtum, and wurpað into ðam yttrum þeostrum ; þær bið wōp and tōða gebitt. . . . Fela sind gecigede, and fēawa gecorene. *Æ. H. i. 524, 526, 528, 530, 532.*

iterum in parabolis eia, dicens : Simile factum est regnum coelorum homini regi, qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolebant venire. Iterum misit alios servos, dicens : Dicite invitatis : Ecce prandium meum paravi, tauri mei et altilia occisa sunt, et omnia parata ; venite ad nuptias.

22. 5-14. Illi autem neglexerunt, et abierunt, alius in villam suam, alius vero ad negotiationem suam.

Reliqui vero tenuerunt servos eius, et contumeliis affectos occiderunt. Rex autem cum audisset, iratus est, et, missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis : Nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. Ite ergo ad exitus viarum, et quoscumque inveneritis vocate ad nuptias. Et egressi servi eius in vias, congregaverunt omnes quos invenerunt, malos et bonos ; et impletae



22. 21. . . . þæt hwā sceolde āgildan ðam cāsere þæt him gebyrð,  
and Gode þæt him gebyrð. *Æ. H. ii. 68.*

22. 30. *See Luke 20. 35, 36.*

22. 37-40. Lufa ðinne Drihten mid ealre ðinre heortan, and mid  
eallum mōde; þis is þæt mæste bebod. Is eft oðer bebod  
ðisum swiðe gelic: Lufa ðinne næxtan swā-swā ðe sylfne. Þas  
twā bebodu belucað ealle bēc. *Æ. H. ii. 314; cf. i. 232, and Luke  
18. 20-22, notes.*

23. 3. Gif se lārſow wel tæce and yfele bȳsnige, dōð swā-swā hē  
tæcð, and nā be ðam þe hē bȳsnað. *Æ. H. i. 242.*

¶ Gif se lārſow riht tæce, dō gehwā swā-swā hē tæcð; and gif  
hē yfel bȳsnige, ne dō gē nā be his gebȳsnungum, ac dōð swā-  
swā hē tæcð. *Æ. H. ii. 42.*

¶ Dōð swā-swā hī tæcað, and ne dō gē swā-swā hī dōð.

*Æ. H. ii. 68.*

23. 8, 9. Gē ealle sind gebrōðra, and ænne Fæder habbað, se ðe on  
heofonum is hēalice sittende. *Æ. H. ii. 318.*

23. 12. *See Luke 18. 12-14.*

23. 27, 28. Wā ſow hrwerum; gē sind gelice gemættum ofer-  
geweorcum, þe bēoð wiðutan wlitige mannum ætſowode, and  
ſeo byrgen ðeah bið afylled mid deaðum bānum and forrotod-  
nyſſe; swā sind gē ſac ætſowode wiðutan rihtwiſe on manna  
geſihðum, and gē sind wiðinnan afyllede mid htwunge and  
unrihtwiſnyſſe. *Æ. H. ii. 404.*

sunt nuptiae discumbentium. In-  
travit autem rex ut videret dis-  
cumbentes, et vidit ibi hominem  
non vestitum veste nuptiali. . . .  
Amice, quomodo huc intrasti  
non habens vestem nuptialem?  
At ille obmutuit. Tunc dixit  
rex ministris: Ligatis manibus  
et pedibus eius, mittite eum  
in tenebras exteriores; ibi erit  
fletus et stridor dentium. Multi  
enim sunt vocati, pauci vero  
electi.

22. 21. . . . Reddite ergo quae sunt  
Caesaris Caesari, et quae sunt Dei  
Deo.

22. 37-40. . . . Diliges Dominum  
Deum tuum ex toto corde tuo, et

in tota anima tua, et in tota mente  
tua; hoc est maximum et primum  
mandatum. Secundum autem  
simile est huic: Diliges proximum  
tuum sicut teipsum. In his duo-  
bus mandatis universa lex pendet,  
et prophetæ.

23. 3. Omnia ergo quaecumque  
dixerint vobis servate et facite;  
secundum opera vero eorum nolite  
facere. . . .

23. 8, 9. . . . Omnes autem vos  
fratres estis. . . . Unus est enim  
Pater vester qui in coelis est.

23. 27, 28. Vae vobis, . . . hypocritæ;  
quia similes estis sepulcris deal-  
batis, quae a foris parent homini-  
bus speciosa, intus vero plena sunt

24. 5. Manega læase Cristas<sup>1</sup> cumað on mīnum naman, cweðende :  
Ic eom Crist, and wyrcað fela tæcna and wundra<sup>2</sup> tō bepæcenne  
manecynn. *Æ. H. i. 4.*
24. 7. *See Luke 21. 10, 11.*
24. 12, 13. And ðonne genihtsumað seo unrihtwīsny, and bið forðr  
manegra manna lufu acōlod ; ac sē ðe þurhwunað oð ęnde on  
geleafan, sē bið gehealden. *Æ. H. ii. 542.*
- || Sē ðe æfre ðurhwunað on ānrædum geleafan, sē bið geheald-  
en. *Æ. H. ii. 330.*
24. 21. Donne bēoð swilce gedreccednyssa swilce nāeron nāfre ær  
fram frymðe middangeardes. *Æ. H. i. 4.*
24. 22. *See Mark 13. 20.*
24. 24. *See Matt. 24. 5, note.*
24. 29, 30. Þærrhte æfter ðære micclan gedrafednysse bið seo  
sunne ađystrod, and sē mōna ne sylð nān leoht, and steorran  
feallað of heofonum, and heofonan mihta bēoð astryode ; and  
ðonne bið æteowed Cristes rōdetæc on heofonum and ealle  
eorðlice mægða hēofiað. *Æ. H. i. 610.*
24. 31. Drihten asept his ęnglas mid bȳman and micelre stemne,  
and hī gaderiað his gecorenan fram fēower windum, of eallum  
eorðlicum gemærum oð ðā healican heofonan<sup>3</sup>. *Æ. H. i. 616.*
24. 36. Nāt nān man ðone dæg nē ðone tīman ðysre worulde  
geęndunge, nē ęnglas, nē nān hālga, buton Gode anum.  
*Æ. H. i. 298.*

ossibus mortuorum et omni spur-  
citia ; sic et vos a foris quidem  
paretis hominibus iusti, intus au-  
tem pleni estis hypocrisi et ini-  
quitate.

24. 5. Multi enim venient in nomine  
meo, dicentes : Ego sum Christus ;  
et multos seducent.

24. 12, 13. Et quoniam abundavit  
iniquitas, refrigescet charitas mul-  
torum ; qui autem perseveraverit  
usque in finem, hic salvus erit.

24. 21. Erit enim tunc tribulatio  
magna, qualis non fuit ab initio  
mundi usque modo. . .

24. 29, 30. Statim autem post

tribulationem dierum illorum sol  
obscurabitur, et luna non dabit  
lumen suum, et stellae cadent de  
coelo, et virtutes coelorum com-  
movebuntur ; et tunc parebit  
signum Filii hominis in coelo, et  
tunc plangent omnes tribus  
terrae. . .

24. 31. Et mittet angelos suos cum  
tuba et voce magna, et congre-  
gabunt electos eius a quattuor  
ventis, a summis coelorum usque  
ad terminos eorum.

24. 36. De die autem illa et hora  
nemo scit, neque angeli coelorum,  
nisi solus Pater.

<sup>1</sup> From Matt. 24. 24, 'Pseudochristi . . . dabunt signa magna et prodigia.'

<sup>2</sup> Perhaps influenced by Mark 13. 27, 'a summo terrae usque ad summum coeli.'

25. 1, 2. . . . þæt heofenan rice wære gelic tȳn mǣdenum, þe genāmon heora leohtfatu, and eodon tōgeanes ðam brȳdguman and þære brȳde. Þæra mǣdena wæron fīf stunte, and fīf snotore. *Æ. H. ii. 562.*

|| Ða mǣdenu woldon gān tōgeanes ðam brȳdguman mid heora leohtfatum. *Æ. H. ii. 566.*

25. 4-10. Ða snoteran mǣdenu nāmon ðone ele on heora leohtfatum. . . . Ac hē ȳlcað his tōcymes, and on ðære anbiðunge þa mǣdenu hnappiað and slāpað. . . . On middre nihte wearð clypung gehȳred: Efne, hēr cymð se brȳdguma; gāð him tōgeanes. . . . Þa ariason ealle ða mǣdenu, and gegearcodon heora leohtfatu. . . . Þa stuntan mǣdenu cwædon tō ðam snoterum: Syllað us sumne dæl soweres eles, forðan þe ure leohtfatu sind æwēncte. . . . Ða snoteran mǣdenu andwyrdon ðam stuntum, and cwædon: Ðr-læa-ðe hit ne genihtsumige us and eow, farað tō ðam syllendum, and biggað eow ele. . . . Þa, mid-ðam-þe hi ferdon ymbe ðone cēap, ða cōm se brȳdguma; and ða fīf mǣdenu, ðe mid þām leohte gearwe wæron, ferdon mid him in tō ðam giftum; and þæt geat wearð belocen.

*Æ. H. ii. 564, 566, 568, 570.*

|| Þæt geat wæs belocen. *Æ. H. ii. 572.*

25. 11. Ða sē næxtan cōmon ða stuntan mǣdenu, and clypodon tō ðam brȳdguman: Hlāford, hlāford, hāt geopenian þæt geat. *Æ. H. ii. 572.*

|| Ða stuntan mǣdenu clypodon: Hlāford, hlāford, hāt geopenian us þæt geat. *Æ. H. ii. 572.*

25. 1, 2. Tunc simile erit regnum coelorum decem virginibus, quae, accipientes lampades suas, exierunt obviam sponso et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes.

25. 4-10. Prudentes vero acceperunt oleum in vasis suis cum lampadibus. Moram autem faciente sponso, dormitaverunt omnes et dormierunt. Media autem nocte clamor factus est: Ecce sponsus venit; exite obviam ei. Tunc surrexerunt omnes virgines illae, et ornaverunt lampades suas.

Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostrae extinguuntur. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis. Dum autem irent emere, venit sponsus; et quae paratae erant intraverunt cum eo ad nuptias; et clausa est ianua.

25. 11. Novissime vero veniunt et reliquae virgines, dicentes: Domine, Domine, aperi nobis.

25. 12, 13. And se hlāford andwyrde : Soð ic ðow sæge : Ne cann ic ðow. . . . Waciað eornostlice, forðan þe ge nyton þone dæg ne ða tid. *Æ. H. ii. 572, 574.*
25. 14, 15. Sum rice man wolde faran on ælðeodigne eard. Þa clypode hē his ðeowan him tō, and betæhte him his gōd. Sumon hē betæhte fīf pund, sumum twā pund, sumum ān, ælcum be his āgenre mihte, and hēt hī mid þām fæo him mære gestrȳnan ; and færde siððan on ælðeodignyasse, swā-swā hē gemynt hæfde. *Æ. H. ii. 548 ; cf. ii. 550.*
25. 16. Se gōða ðeowa, þe cā fīf pund underfeng, gestrȳnde his hlāforde þærtō oðre fīf. *Æ. H. ii. 550.*
25. 18. Se lȳðra ðeowa, se ðe þæt ān pund underfeng, færde and bedealf hit on eorðan, and swā his hlāfordes feoh behȳdde. *Æ. H. ii. 552.*
25. 21. Donne cweð hē tō ðām gōdum ðeowan : . . . Eala, ðu gōða ðeowa and getrȳwe, þu wære getrȳwe on lȳtlum ðingum, ic wylle ðe settan ofer mǣran ; far nū intō ðines hlāfordes gefean. *Æ. H. ii. 552.*
25. 24-30. Se asolcena ðeowa, þe nolde tilian nān ðing his hlāforde mid ðām befæstum punde, cōm him tō mid belādunge, and cwæð : Lā lsof, ic wāt þæt ðu eart swiðe styrne mann, and wilt niman þæt ðu ær ne sealdest, and wilt rīpan þæt þu ær ne sēowe ; þa wearð ic forðī afyrht, and behȳdde ðm pund on eorðan ; efne, þu hæfst nū ðm āgen. . . . Se hlāford cwæð tō þām lȳðran ðeowan : Ðu yfela ðeowa and sleac, þe gedafenode þæt ðu befæstest mīn feoh myneterum tō slēanne, and ic wolde
25. 12, 13. At ille respondens ait : pecuniam domini sui. Amen dico vobis : Nescio vos. 25. 21. Ait illi dominus ejus : Euge, serve bone et fidelis, quia super
25. 14, 15. Sicut enim homo peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. 25. 24-30. Accedens autem et qui unum talentum acceperat, ait : Domine, scio quia homo durus es, metis ubi non seminasti ; et congregas ubi non sparsisti ; et timens abii, et abscondi talentum tuum in terra ; ecce, habes quod tuum est. Respondens autem dominus ejus, dixit ei : Serve male et piger, . . . oportuit . . . te committere

mīn āgen ofgān mid ðām gafole. . . . Nimað þæt pund of ðām yfelan ðeowan, and syllað þām ðe mē brōhte tyn pund. Hī cwādon: Lā lēof, hē hæfð tyn pund<sup>1</sup>. . . . Ic sēcge eow to sōðan: Ælc þēra ðe hæfð, him bið mære geseald, and hē genihtsumað. Se ðe næfð, him bið æthrōden þæt þæt hē hæfð. . . . Se unholda ðeowa wearð ðā āworpen on þām yttrum þeostrum. *Æ. H. ii. 552, 554, 556.*

25. 31-46. Witodlice mannes Bearn cymð on his mægenðrymme, and ealle englas samod mid him to ðām micclum dōme; þonne sitt hē on ðām setle his mægenðrymnysse, and bæoð gegaderode ætforan him ealle ðeoda; and hē tōscæt hī on twā, swā-swā scēphyrde tōscæt scēp fram gātum. Þonne gelogað hē ðā scēp on his swiðran hand, and ðā gæt on his wynstran. . . . Þonne cwyð se Cyning Crist to ðām þe on his swiðran hand standað: Cumað, gē blētsode mīnes Fæder, and gēagniað þæt rice ðe eow gegearcod wæs fram frimðe middaneardes. Mē hingrode, and gē mē gereordodon; mē ðyrste, and gē mē seġneton; ic wæs cuma, and gē mē underfengon on eowerum gēsthusum; ic wæs nacod, and gē mē scrýddon; ic wæs geuntrumod, and gē mē genēosodon; ic wæs on cwearterne, and gē cōmon to mē and mē gefrēfrodon. Ðonne andswariað þā rihtwisan Criste, and cweðað: Drihten, hwænne gesāwe wē ðe hungrine, and wē ðe gereordodon? oððe þurstigne, and wē ðe

pecuniam meam numulariis, et veniens ego recepissem utique quod meum est cum usura. Tollite itaque ab eo talentum, et date ei qui habet decem talenta. Omni enim habenti dabitur, et abundabit; ei autem qui non habet, et quod videtur habere auferetur ab eo. Et inutilem servum eiicite in tenebras exteriores. . . .

25. 31-46. Cum autem venerit Filius hominis in maiestate sua, et omnes angeli cum eo, tunc sedebit super sedem maiestatis suae, et congregabuntur ante eum omnes gentes; et separabit eos ab invicem, sicut pastor segregat oves

ab haedis. Et statuet oves quidem a dextris suis, haedos autem a sinistris. Tunc dicit Rex his qui a dextris eius erunt: Venite, benedicti Patris mei, possidete paratum vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare; sitivi, et dedistis mihi bibere; hospes eram, et collegistis me; nudus, et cooperuistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me. Tunc respondebunt ei iusti, dicentes: Domine, quando te vidimus esurientem, et pavimus te? sitientem, et dedimus tibi potum? quando autem te

<sup>1</sup> From Luke 19. 25, 'Et dixerunt ei: Domine, habet decem mnas.'

scēncton? oððe hwænne wære ðu cuma, and wē ðe underfengon? oððe hwænne gesāwe wē ðe untrumne oppe on cwearterne, and wē ðe geneosodon? Þonne andwyrd se Cyning ðam rihtwisum þisum wordum : Soð ic eow sēge : Swā lange swā gē dydon ānum, þisum læstan, on mīnum naman, gē hit dydon mē sylfum. Ðonne cweð hē eft tō ðam synfullum, þe on his wynstran healfe standað : Gewitað fram mē, gē āwyrigedan, intō ðam ecan fýre, þe is gegearcod ðam deofle and his āwyrigedum gāstum. Mē hingrode, and gē mē ātes forwyrndon ; mē ðyrste, and gē mē drincan ne sealdon ; ic wæs cuma, and gē mē underfōn noldon ; ic wæs nacod, nolde gē mē wāda trōian ; ic wæs untrum and on cwearterne, nolde gē mē geneosian. Þonne andswariað ða unrihtwisan mǎnfullan : Lā leof, hwænne gesāwe wē ðe hungrine, oððe ðurstine, oððe cuman, oppe nacodne, oððe geuntrumodne, oppe on cwearterne, and wē ðe noldon ðenian? Þonne andwyrd se Cyning him, and cwyð : Soð ic eow sēge : Swā lange swā gē forwyrndon ānum of ðisum lýtlum, and noldon him on mīnum naman trōian, swā lange gē mē sylfum his forwyrndon. Þonne farað ða uncystigan and ða unrihtwisan intō ecere cwicsūle, mid deofle and his āwyrigedum englum ; and ða rihtwisan gecyrrað fram ðam dōme intō ðam ecan life. *Æ. H. ii. 106, 108.*

|| Cumað, gē geblētsode mīnes Fæder, and gehabbað þæt rice þæt eow gegearcod wæs fram anginne middangeardes.

*Æ. H. i. 264.*

|| Cumað tō mē, gē geblētsode mīnes Fæder, and onfōð

vidimus hospitem, et collegimus te, aut nudum, et cooperuimus te? aut quando te vidimus infirmum aut in carcere, et venimus ad te? Et respondens Rex dicit illis: Amen dico vobis: Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis. Tunc dicit et his qui a sinistris erunt: Discedite a me, maledicti, in ignem æternum, qui paratus est diabolo et angelis eius. Esurivi enim, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum; hospes eram, et non collegistis me; nu-

dus, et non cooperuistis me; infirmus et in carcere, et non visitastis me. Tunc respondebunt ei et ipsi, dicentes; Domine, quando te vidimus esurientem, aut siti entem, aut hospitem, aut nudum, aut infirmum, aut in carcere, et non ministravimus tibi? Tunc respondebit illis dicens: Amen dico vobis: Quamdiu non fecistis uni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium æternum, iusti autem in vitam æternam.

þæt rice ðe eow is gegearcod fram frymðe middangeardes.

Æ. H. i. 396.

¶ Mē hingrode, and gē mē gereordodon; mē ðyrste, and gē mē scēncton; ic wæs nacod, and gē mē scryddon. Æ. H. i. 396.

¶ Ic wæs cuma, and gē mē underfēngon. Æ. H. ii. 286.

¶ Þæt þæt gē dōð anum ðearfan on minum naman, þæt gē dōð mē sylfum. Æ. H. i. 352.

¶ Þæt þæt gē dōð þearfum on minum naman, þæt gē dōð mē sylfum. Æ. H. i. 336.

¶ Swā-hwæt-swā gē dōð on minum naman anum ðām lāstum, þæt gē dōð mē sylfum. Æ. H. ii. 432.

¶ Gewitað fram mē, gē awyrigedan, into ðām ecum fyre, þe is gegearcod deofle and his awyrgedum gāstum. Æ. H. i. 396.

¶ Gewitað fram mē, gē awyrigedan, into ðām ecan fyre, þe ðām deofle is gegearcod and his awyrigedum englum.

Æ. H. ii. 572, 592.

26. 14. See Luke 22. 3-5, and Æ. H. i. 26.

26. 15. See Luke 22. 3-5, note.

26. 20-25. Hē eode eft sittan siððan mid his ðegnum. And on his gereorde hē geunrōtsode<sup>1</sup>, cwæð þæt heora an hine belāwan wolde. Hī ða ealle mid angsumum mōde ænlpige cwædon: Eom ic hit, Drihten? Þā andwyrde se Hælend him sōna ðus: Sē ðe bedyppð on discē mid mē his hlāf on lāpeldre, hē is min lāwa. Wā ðām mēn þe mē belāwð! beþere him wære þæt hē geboren nære. Þā befrān Iudas gif hē hit wære. Ða cwæð se Hælend: Ðu hit sāddest. Æ. H. ii. 242, 244.

¶ . . . þæt him sēle wære þæt hē geboren nære. Æ. H. ii. 244.

26. 26-28. Hē genam ða hlāf, and hine liflice gehālgode, tōdælde his ðegnum, and hī ðicgan hēt; cwæð þæt hit wære his āgen lichama. . . . Eft swā gelīce gelæhte ænne cālic, sēnode mid swið-

26. 20-25. . . . Discumbibat cum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico vobis quia unus vestrum me traditurus est. Et contristati valde coeperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens ait: Qui intingit mecum manum in paropside, hic me

tradet. . . . Vae autem homini illi per quem Filius hominis tradetur; bonum erat ei, si natus non fuisset homo ille. Respondens autem Iudas, qui tradidit eum, dixit: Numquid ego sum, Rabbi? Ait illi: Tu dixisti.

26. 26-28. . . . Accepit Iesus panem, et benedixit, ac fregit, deditque

<sup>1</sup> From John 18. 21, 'turbatus est spiritu.'

ran, and sealde his gingrum, of tō sūpenne æfter gereorde; sǣde þæt hit wære sōðlice his blōd ðære nrīwan gecyðnysse, þæt hē for mannum āgēat on synna forgyfennyse. *Æ. H. ii. 244.*

Hē hālgode hlāf ær his ðrōwunge, and tōdælde his discipulum, þus cweðende: Etað þisne hlāf, hit is mīn lichama; and dōð þis on mīnum gemynde<sup>1</sup>. Eft hē bletsode wīn on ānum cālice, and cwæð: Drineað ealle of ðisum; þis is mīn blōd, þæt ðe bið for manegum āgoten on synna forgyfennyse. *Æ. H. ii. 266, 268.*

¶ Þis is mīn lichama and mīn blōd. *Æ. H. ii. 274.*

**26. 31-35.** Eft se Hælend sǣde sōðlice his gingrum: Ealle gē mē æswiciað on ðissere ānre nihte. Hit is sōðlice awriten: Ic ofslea ðone hyrde, and ðā scēp siððan sōna bæoð tōstēcte. Æfter-ðan-ðe ic arise of deaðe gesund, ic ēow eft gemæte on Galileiscum earde. Þā andwyrde Petrus āna mid gebæote: Ic ðes nǣfre ne æswicige, ðeah-ðe ealle oðre dōn. Drihten eft andwyrde ānrædlice Petre: Þu mē wiðsæcst ðriwa on ðissere nihte, ærðanðe se hana hafitigende crāwe. Petrus cwæð þæt hē nolde hine nǣfre wiðsacan, ðeah-ðe hē sceolde samod mid him sweltan; and ealle ðā oðre ealswā cwædon.

*Æ. H. ii. 244, 246.*

**26. 39.** Fæder mīn, gif hit gewurðan mæg, āfyrse þisne cālic fram mē. *Æ. H. ii. 544.*

**26. 48, 49.** Þā cwæð se lāwa tō ðam lāðum floce: Swā-hwilene-swā ic cysse, cēpað his sōna. And hē ðā mid cosse Crist belæwde. *Æ. H. ii. 246.*

discipulis suis, et ait: Accipite et comedite; hoc est corpus meum. Et accipiens calicem gratias egit, et dedit illis, dicens: Bibite ex hoc omnes; hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum.

**26. 31-35.** Tunc dicit illis Iesus: Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis. Postquam autem resurrexero, præcedam vos in Galilæam. Respondens autem Petrus ait illi: Et si

omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Iesus: Amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

**26. 39.** . . . Pater mi, si possibile est, transeat a me calix iste. . .

**26. 48, 49.** Qui autem tradidit eum dedit illis signum, dicens: Quemcumque osculatus fuero ipse est; tenete eum. . . Et osculatus est eum.

<sup>1</sup> From Luke 22. 19, 1 Cor. 11. 24, 'hoc facite in meam commemorationem.'



26. 51-54. Ða abræd Petrus<sup>1</sup> bealdlice his swurd, and geslōh heora anum þæt swiðre<sup>2</sup> eare of. Ac Crīst him stýrde mid strīðum wordum, and hēt hine hýdan þæt hearde isen; cwæð þæt hē mihte ða mā ðonne twelf eoroda heofenlicra engla æt his Fæder abiddan, gif hit weorðan ne sceolde swā-swā witegan cwædon.

Æ. H. ii. 246.

26. 57. See Æ. H. ii. 248.

26. 58. Ac Petrus him filigde feorran. Æ. H. ii. 248.

26. 63-67. Þā axode hine se ealdorbiscop, and mid aðe gehālsode, þæt hē openlice sæde gif hē Godes Sunu soðlice wære. Se Hælend him cwæð tō: Ic eom swā ðū sædest; and ic sittende beo æt mines Fæder swiðran, and on wolcnum ic cume on ðissere worulde geændunge. Ða cwæð se ealdorbiscop mid orgelworde: Hwæt ðincð eow nū be ðissere sēgene? Hī ealle andwyrdon mid anre stemne þæt hē scyldig wære witodlice tō ðeaðe. And hī hine bescpætton, hūxlice sprecende. Æ. H. ii. 248.

26. 67, 68. Iudei . . . mid anum wāfelse his neþ bewundon<sup>3</sup>, slæande mid handbredum hūxlice and gelōme, and hēton hine rædan hwā hine hreopode. Æ. H. ii. 248.

26. 69-75. Petrus stōd ofcalen on ðam cauertūne, æt micclum

26. 51-54. Et ecce unus ex his qui erant cum Iesu, extendens manum, exemit gladium suum, et, percutiens servum principis sacerdotum, amputavit auriculam eius. Tunc ait illi Iesus: Converte gladium tuum in locum suum. . . . An putas quia non possum rogare Patrem meum, et exhibebit mihi modo plusquam duodecim legiones angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri?

26. 58. Petrus autem sequebatur eum a longe. . . .

26. 63-67. . . . Et princeps sacerdotum ait illi: Adiuro te per Deum vivum ut dicas nobis si tu

es Christus, Filius Dei. Dicit illi Iesus: Tu dixisti; verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus coeli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: . . . Quid vobis videtur? At illi respondentes dixerunt: Reus est mortis. Tunc expuerunt in faciem eius, et colaphis eum ceciderunt. . . .

26. 67, 68. . . . Alii autem palmas in faciem eius dederunt, dicentes: Prophetiza nobis, Christe, quis est qui te percussit?

26. 69-75. . . . Accessit ad eum una ancilla, dicens: Et tu cum Iesu Galilaeo eras. At ille negavit.

<sup>1</sup> From John 18. 10, 'Simon ergo Petrus.'

<sup>2</sup> From Luke 22. 50, John 18. 10, 'auriculam eius dexteram.'

<sup>3</sup> From Mark 14. 65, 'coeperunt . . . velare faciem eius,' or Luke 22. 64, 'velaverunt eum.'

fýre<sup>1</sup> mid manegum oðrum. Ða cwæð him an wyln tō, þæt hē wære mid Crīste; ac hē sōna wiðsōc þæt hit swā nære. Ða eft ymbe hwīle cwæð sum oðer wyln þæt hē mid ðam Hælende on hýrede wære; and hē eft wiðcwæð þæt hē hine ne cūðe. Ða genealæhton mā hine meldigende; ac Petrus wiðsōc gýt ðriddan sīðe. And se hana sōna hludswēge sang. Ða becyrde se Hælend and beseah tō Petre<sup>2</sup>, and hē sōna gemunde his micclan geþeotes, and mid biterum wōpe his wiðersæc behrēow-sode. *Æ. H. ii. 248*

27. 3. Iudas ða geseah ðone rēðan dōm, and gebrōhte þæt feoh, þe hē mid fæcne genam, tō ðam ealdorbiscopum, gebolgen swiðe. *Æ. H. ii. 250.*

27. 5. And hine sylfne aþheng sōna mid grīne. *Æ. H. ii. 250.*

27. 6, 7, 9. Ða noldon ða Iudei þæt feoh geþeggan on heora fætels-um, swilce hī fæcne næron; ac gebohton ænne æcer sælðeodigum tō byrgelsum, þæt ðæs witegan word wurden gefyllede, þe ær be ðam fæo ealswā witegode. *Æ. H. ii. 250.*

27. 11. Se Hælend ða stōd on ðam dōmþerne gelædd. Ða axode Pilatus hine orgollice gif hē Iudeiscere ðeode cyning on eornost wære. Ða andwyrde se Hælend: Ðu hit sēdest. *Æ. H. ii. 250.*

27. 15-17. Ða hēoldon ða Iudei on healicum gewunan þæt hī ælce

... Vedit eum alia ancilla, et ait his qui erant ibi: Et hic erat cum Iesu Nazareno. Et iterum negavit: ... Quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Petro: Vere et tu ex illis es. ... Tunc coepit detestari et iurare quia non novisset hominem. Et continuo gallus cantavit. Et recordatus est Petrus verbi Iesu quod dixerat: Prius quam gallus cantet, ter me negabis. Et egressus foras flevit amare.

27. 3. Tunc videns Iudas, qui eum tradidit, quod damnatus esset, poenitentia ductus retulit triginta argenteos principibus sacerdotum

et senioribus.

27. 5. ... Et abiens laqueo se suspendit.

27. 6, 7, 9. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licet eos mittere in carbonem, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. ... Tunc impletum est quod dictum est per Ieremiam prophetam. ...

27. 11. Iesus autem stetit ante praesidem, et interrogavit eum praeses, dicens: Tu es rex Iudaeorum? Dicit illi Iesus: Tu dicis.

27. 15-17. Per diem autem solennem consueverat praeses populo

<sup>1</sup> Probably from John 18. 18, 'Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se; erat autem cum eis et Petrus stans, et calefaciens se.'

<sup>2</sup> From Luke 22. 61, 'Et conversus Dominus respexit Petrum.'

geare senne scyldigne abædon æt ðam ealdormenn to heora Eastertide. And hæfdon ða on bendum senne bealdne ðeof, Barraban gecigedne, for manalihte to slæge<sup>1</sup>. Ða befran Pilatus þæs folces menigu hwæðerne hi gecuron, Hælend oððe Barraban? *Æ. H. ii. 252.*

27. 21-25, 27-29, 31. Ðæt folc him to cwæð þæt hi gecuron Barraban. Ða axode Pilatus eft æt ðam folce, hwæt hæ be Drihtne gedon sceolde? Ða cwædon hi ealle mid anre stemne: Sý hæ ahangen on healicere rōde. Ða geseah Pilatus ðære Iudeiscra gehlȳd, and aðwōh his handa on heora gesihðe, cwæð þæt hæ unscyldig his slæges wære. Ða cwædon ða Iudei him to andsware: Beo his blōdes gyte ofer urum bearnum, and eal sēo wracu on us wunigende. Ða het Pilatus ðone Hælend beswingan, and betæhte hine ða to heora bēnum, swā þæt hæ wælhreawlice wurde ahangen. Hwæt, ða his cēpan hine gelæhton on ðam dōmērne mid dystigum anginne, and hine unscrȳddon his āgenum gyrelum, and mid wolcnreadam wæfelse hine bewæfdon, and mid þyrnenum helme his heafod befēngon, and for cynegyrde him hrōd forgeafon, biġende heora cnāowu, and cweðende mid hospe: Sý ðu hāl, leof, Iudeiscra leode cyning. Hi ða hrædlice eft hine unscrȳddon þām readan wæfelse, and his reaf him on dydon, and woldon þærrihte to rōde gelædan.

*Æ. H. ii. 252.*

27. 33, 34. Hwæt, ða cēpan hine gelæddon to ðære cwealmstōwe,

dimittere unum vinctum, quem voluissent. Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus: Quem vultis dimittam vobis, Barabbam, an Iesum qui dicitur Christus?

27. 21-25, 27-29, 31. . . . At illi dixerunt: Barabbam. Dicit illis Pilatus: Quid igitur faciam de Iesu qui dicitur Christus? Dicunt omnes: Crucifigatur. . . . Videns autem Pilatus quia . . . tumultus fieret, . . . lavit manus coram populo, dicens: Innocens ego sum a sanguine iusti huius. . . . Et respondens universus popu-

lus, dixit: Sanguis eius super nos et super filios nostros. . . . Iesum autem flagellatum tradidit eis ut crucifigeretur. Tunc milites præsidis suscipientes Iesum in prætorium. . . . Et, exuentes eum, chlamydem coccineam circumderunt ei, et, plectentes coronam de spinis, posuerunt super caput eius, et arundinem in dextera eius. Et, genu flexo ante eum, illudebant ei, dicentes: Ave, rex Iudaeorum. . . . Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis eius, et duxerunt eum ut crucifigerent.

27. 33, 34. Et venerunt in locum

<sup>1</sup> From Mark 15. 7, 'qui . . . fecerat homicidium.'

þær man cwealde sceaðan, and him budon drincan gebitrodne windrenc, ac hē hit ascēaf sōna fram his mūðe. *Æ. H. ii. 254.*

27. 35. *See John 19. 23.*

27. 37, 38. *See John 19. 18-20.*

27. 42, 43. Gif hē sȳ Israhela cyning, þonne astige hē nū of ðære rōde, and wē gelyfað on hine. *Æ. H. i. 226.*

|| Gif ðu Godes Sunu sȳ, gā of ðære rōde, and wē siððan swā on ðe gelyfað. *Æ. H. ii. 256.*

27. 45. Hwæt, ða ymbe midne dæg wearð middaneard aðeostrod, and seo sunne behyðde hire hātan leoman oð ða nigoðan tide, ðe wē nōn hātað. *Æ. H. ii. 256; cf. i. 108.*

27. 48. Eft ða cwæð se Hælend þæt him hearde ðyrste. Ða arn to ðam eode sum arleas cempa, and bedȳpte āne spincgan, and bær to his mūðe<sup>1</sup>. *Æ. H. ii. 256.*

27. 50-53. Ða clypode Drihten, and cwæð to his Fæder: Ic betāce, Fæder, þe nū minne gäst<sup>2</sup>. And hē, ahyldum heafde<sup>3</sup>, hine sōna ageaf. Efne, ða tōbærst þæs temples wāhryft fram ðære fyrste ufan oð ða flōr neoðan; and eal eorðe bifode, and tōburston stānas; byrgenu openodon mid deaðum bānum, and hālgena lichaman leohtlice arison, cōmon to ðære byrig, cūðlice sēawode manegum mannum. *Æ. H. ii. 256, 258; cf. i. 108, 224, 226.*

|| Þæs temples wāhryft eac wearð tōborsten. *Æ. H. ii. 258.*

27. 54. Se hundredes ealdor sōðlice clypode, æfter ðisum tæcnum: Þes is sōð Godes Bearn. *Æ. H. ii. 258.*

qui dicitur Golgotha, quod est Calvariae locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere.

27. 42, 43. . . . Si rex Israel est, descendat nunc de cruce, et credimus ei. . . . Dixit enim: Quia Filius Dei sum.

27. 45. A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam.

27. 48. Et continuo currens unus ex eis, acceptam spongiam implevit aceto, . . . et dabat ei bibere.

27. 50-53. Iesus autem iterum clamans voce magna, emisit spiritum. Et ecce, velum templi scissum est in duas partes a summo usque deorsum; et terra mota est, et petrae scissae sunt; et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt, et exeuntes de monumentis post resurrectionem eius, venerunt in sanctam civitatem, et apparuerunt multis.

27. 54. Centurio autem, et qui cum eo erant, custodientes Iesum, viso terrae motu et his quae fiebant,

<sup>1</sup> From John 19. 28, 29, 'Iesus . . . dixit: Sitio; . . . obtulerunt ori eius.'

<sup>2</sup> From Luke 23. 46, 'Pater, in manus tuas commendo spiritum meum.'

<sup>3</sup> From John 19. 30, 'inclinato capite.'

27. 57, 58. Ða sum rice ðegen ðearle wæs gelyfed dearnunge<sup>1</sup> on Drihten for ðam dyrstigum folce, his nama wæs Ioseph; and he genealæhte ða hrædlice on æfen to ðam ealdormen, bæd þæt he mōste Drihtnes lic bebyrian. Ða . . . Pilatus . . . geðafode ðam ðegene þæt he hine behwurfe. *Æ. H. ii. 260.*

27. 62–66. Hwæt, ða Iudei sodon to Pilate, bædon þæt he bude ða byrgene besetton mid wacelum weardum, þæt he ne wurde forstolen, and ðam folce gesæd þæt he sylf ærse. Ða geðafode Pilatus þæt hi hine besæton mid ymtrymminge, and ða ðruh geinnsegelodon. *Æ. H. ii. 262.*

|| Ða-ða Crist bebyrged wæs, þa cwædon þa Iudeiscan to heora ealdormenn Pilate: Læ leof, se swica ðe her ofslegen is cwæð gelomlice, þa-þa he on life wæs, þæt he wolde arisan of deaðe on þam ðridan dæge. *Æ. H. i. 220.*

28. 2. *See Æ. H. i. 108.*

28. 3. His wlite wæs swilce līget, and his reaf swā hwīt swā snāw. *Æ. H. i. 222.*

28. 5, 6. Se engel gehyrte ða wif, þus cweðende: Ne bæo ge afyrhte. . . . Ge sēcað þone Hælend; he aras; nis he her.

*Æ. H. i. 222, 224.*

28. 19, 20. Farað, and lærað ealle ðeoda, and fulliað hi on naman þæs Ælmihtigan Fæder, and his Suna, and þæs Hālgan

timuerunt valde, dicentes: Vere Filius Dei erat iste.

27. 57, 58. Cum autem sero factum esset, venit quidam homo dives ab Arimathaea, nomine Ioseph, qui et ipse discipulus erat Iesu; hic accessit ad Pilatum, et petiit corpus Iesu. Tunc Pilatus iussit reddi corpus.

27. 62–66. Altera autem die, quae est post Parasceuen, convenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes: Domine, recordati sumus quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Iube ergo custodiri sepulcrum usque in diem tertium, ne forte veniant discipuli eius, et furentur eum, et dicant

plebi: Surrexit a mortuis; et erit novissimus error peior priore. Ait illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulcrum, signantes lapidem, cum custodibus.

28. 3. Erat autem aspectus eius sicut fulgur, et vestimentum eius sicut nix.

28. 5, 6. Respondens autem angelus dixit mulieribus: Nolite timere vos; scio enim quod Iesum, qui crucifixus est, quaeritis; non est hic; surrexit enim. . . .

28. 19, 20. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti; docentes eos servare omnia

<sup>1</sup> From John 19. 38, 'occultus autem, propter metum Iudaeorum.'

Gastes ; and lærað hi þæt hi healdon ealle ða ðing þe ic eow beþeað. *Æ. H. ii. 112.*

|| Farað geond ealne middangeard, and lærað ealle ðeoda, and fulliað hi on naman þæs Fæder, and þæs Suna, and þæs Hælgan Gastes ; and beodað þæt hi healdon ealle ða beboda þe ic eow tæhte. *Æ. H. i. 208.*

|| Ære Drihten beþeað his discipulum þæt hi sceoldon læran and tæcan eallum þeodum ða ðing þe he sylf him tæhte.

*Æ. H. i. 6.*

Ic beo mid eow eallum dagum, oð þisre worulde geendunge. *Æ. H. i. 310.*

|| Efne, ic beo mid eow eallum dagum, oð þissere worulde gefyllednysse. *Æ. H. i. 600.*

|| Efne, ic beo mid eow eallum dagum, oð gefyllednysse ðyssere worulde. *Æ. H. ii. 368.*

### MARK.

1. 3. *See Isa. 40. 3, 4.*

1. 6. *See Matt. 3. 4.*

1. 9. *See Matt. 3. 13.*

1. 10. *See Æ. H. i. 104.*

1. 16. *See Matt. 4. 18.*

1. 18. *See Matt. 4. 20.*

1. 24. Þu eart Godes Sunu ; forðr ðu cōme þæt ðu woldest us forðōn. *Æ. H. i. 304.*

2. 5. Mīn bearn, ðe synd þīne synna forgifene. *Æ. H. i. 472.*

2. 11. Aris nū, and ber hām ðīn legerbed. *Æ. H. i. 472.*

2. 17. *See Matt. 9. 12.*

4. 3. *See Luke 8. 4-6.*

4. 20. *See Matt. 13. 23, and note.*

4. 38. *See Matt. 8. 23, 24, note.*

5. 1-4. Hī ða oferreowon ðone brym, and gelēndon on ðām lande

quaecumque mandavi vobis ; et 2. 5. . . . Fili, dimittuntur tibi pec-  
ecce, ego vobiscum sum omnibus cata tua.  
diebus, usque ad consummatio- 2. 11. . . . Surge, tolle grabatum  
nem saeculi. tuum, et vade in domum tuam.

5. 1-4. Et venerunt trans fretum  
maris in regionem Gerasenorum.  
Et exeunti ei de navi, statim oc-  
currit de monumentis homo in

### MARK.

1. 24. . . . Venisti perdere nos ? scio  
qui sis, Sanctus Dei.

þe is gehāten Gerasenorum. Efne, ðā-ðā hi upædon, arn an wōd man tōgānes ðām Hælende, se hæfde wununge on hæðenum byrgenum, and hine ne mihte nān man mid racentsagum nē mid fōtcepsum gehæftan. *Æ H. ii. 37a.*

5. 11 ff. *See Æ H. ii. 38a.*

5. 25, 27, 28. Wē rædað be sumon wife, þe wæs twelf gear geuntrumod ðurh blōdes ryne. Ðā oðe heo betwux þære mēnigu ðe se Hælend onfærde, and cwæð tō hire sylfre: Gif ic hūru his rēafes gefnædu<sup>1</sup> hræppe, ic bæo sōna hāl. *Æ H. ii. 39a.*

5. 29 ff. *See Luke 8. 44-48.*

5. 41. *See Luke 8. 54, 55, note.*

6. 17. Se wælhrōwa cyning Herodes hine gehæfte, and on cwearterne sētte, for his brōðor wife Herodiaden. *Æ H. i. 47c; cf. i. 47a.*

6. 18, 21-23. *See Æ H. i. 47b, 48a.*

6. 27. *See Æ H. i. 47b, 48a.*

6. 41. *See Matt. 14. 19.*

6. 45 ff. *See Matt. 14. 22 ff.*

6. 56. *See Matt. 14. 36.*

7. 25-30. *See Matt. 15. 21 ff.*

8. 1, 2. On sumere tide wæs micel mēnigu mid þām Hælende on anum wēstene mētelēas. Þā clypode se Hælend his leorningcnihtas him tō, and cwæð: Mē ofhrōowð pissere mēnigu, . . . forðanðe hi nū for ðrim dagum hēr min andbīdodon, and hi nabbað hwæt hi eðað. *Æ H. ii. 39b.*

¶ Þæt folc andbīdode ðrȳ dagas mid ðām Hælende for hælðe heora untrumra<sup>2</sup>. *Æ H. ii. 39b.*

spiritu immundo, qui domicilium habebat in monumentis, et neque catenis iam quisquam poterat eum ligare; quoniam saepe compedibus et catenis vinctus, dirupisset catenas, et compedes comminuisset, et nemo poterat eum domare.

5. 25, 27, 28. Et mulier, quae erat in profluvio sanguinis annis duodecim, . . . cum audisset de Iesu, venit in turba retro; . . . dicebat enim: Quia si vel vestimentum

eius tetigero, salva ero.

6. 17. Ipse enim Herodes misit, ac tenuit Ioannem, et vinxit eum in carcere propter Herodiam uxorem Philippi fratris sui. . .

8. 1, 2. In diebus illis iterum cum turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis: Misereor super turbam, quia ecce iam triduo sustinent me, nec habent quod manducant.

<sup>1</sup> From Matt. 9. 20, Luke 8. 44, 'simbriam vestimenti eius.'

<sup>2</sup> From Matt. 15. 30, 31?'

8. 3. Gif ic hi forlæte fæstende hām gecyrran, þonne ðeoriað hi be wege. . . . Sume hi cōmon feorran. *Æ H. ii. 396.*
8. 6. Crist hi het sittan uppon ðære eorðan. . . . Drihten ðancode ærðanðe he ða hlāfas tōbræc. . . . Se Hælend ða tōbræc ða hlāfas, and sealde his leornerum, þæt hi hit ðam folce dælan sceoldon. *Æ H. ii. 398, 400.*
8. 8, 9. Þæt folc æt, and hi wurdon ealle gefyllede. . . . Of ðære lāfe wæron gefyllede seofan spyrtan. . . . Þær wæron gereordode fēower þūsend manna. *Æ H. ii. 400, 402.*
8. 36. *See Luke 9. 25.*
9. 3 (Vulg. 2). *See Matt. 17. 1-5, note.*
9. 37 (Vulg. 36). *See Matt. 18. 4, 5.*
9. 44 (Vulg. 43). Þær næfre heora wyrm ne swylt, nē heora fyr ne bið adwæsced. *Æ H. i. 132.*
10. 11, 12. Swā-hwā-swā his æwe forlæt, and oðer genimð, hē bið þonne ēawbræce and ðac forligr. . . . Eft, gif wif awyrypð hire āgenne wer, and oðerne gecyست, heo bið soð ēawbræce. *Æ H. ii. 322, 324.*
10. 13, 14. *See Matt. 19. 13, 14.*
10. 17. *See Luke 18. 18, note 2.*
10. 19. *See Exod. 20. 12.*
10. 38, 39. *See Matt. 20. 22, 23.*
11. 25, 26. Þonne gē standað on ēowrum gebedum, forgyfað swā-hwæt-swā gē habbað on ēowrum mōde tō ænigum mēn, and ēower Fæder þe on heofonum is forgyfð ēow ēowre synna. Gif gē þonne nellað forgyfan mid inweardre heortan þām þe ēow grēmiað, þonne ðac ēower Fæder ðe on heofonum is nele ēow forgyfan ēowre synna. *Æ H. i. 266.*
8. 3. Et si dimiserit eos ieiunos in domum suam, deficient in via; quidam enim ex eis de longe venerunt.
8. 6. Et praecepit turbae discumbere super terram. Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent . . . turbae.
8. 8, 9. Et manducaverunt, et saturati sunt; et sustulerunt quod superaverat de fragmentis septem sportas. Erant autem qui man-
- ducaverant quasi quattuor milia. . . .
9. 43. Ubi vermis eorum non moritur, et ignis non exstinguitur.
10. 11, 12. . . . Quicumque dimiserit uxorem suam, et aliam duxerit, adulterium committit super eam. Et si uxor dimiserit virum suum, et alii nupserit, moechatur.
11. 25, 26. Et cum stabitis ad orandum, dimittite si quid habetis adversus aliquem, ut et Pater



12. 17. *See Matt. 22. 21.*

12. 25. *See Luke 20. 35, 36.*

12. 31. *Cf. Matt. 19. 19 (19. 17-19).*

12. 41-44. *Æt sumum sæle gesæt se Hælend binnan ðam temple on Hierusalem, sæforan ðam mæðmhuse, and behæold hu þæt folc heora ælmyssan wurpon into ðam mæðmhuse, and ða fela rican brōhton micle ðing. Þa cōm ðær an earm wudewe, and geoffrode Gode ænne feorðling. Drihten ða cwæð tō his leorningnihtum: Ic sēge eow tō sōðan þæt þeos earme wydewe brōhte mārān lāc þonne ænig ðyssera ricra manna. Hi ealle sealdon þone dæl heora spēda þe him geðuhte, ac ðeos wydewe ealne hire bigleofan mid estfullum mōde geoffrode. Æ. H. i. 52.*

¶ Witodlice sum earm wydewe næfde ealra æhta buton ænne feorðling, þone heo brōhte tō Godes weofode on Cristes andwerdnyssē; and hē hi ðærrihte mid his hālgan mūðe gehērode, and cwæð: Sōð ic eow sēge þæt ðeos earm wydewe brōhte mārān lāc ðonne ænig oðer mann on ðisum dæge, forðanðe heo brōhte eal þæt heo hæfde mid estfullum mōde. Æ. H. ii. 106.

13. 6. *See Matt. 24. 5.*

13. 8. *See Luke 21. 10, 11.*

13. 13. *See Matt. 24. 12, 13.*

13. 20. *And butan se Ælmihtiga God ða dagas gescyrte, eall mēnnisc forwurde; ac for his gecorenūm hē gescyrte þa dagas.*

Æ. H. i. 4.

13. 22. *See Matt. 24. 5.*

13. 27. *See Matt. 24. 31, note.*

13. 32. *See Matt. 24. 36.*

vester qui in coelis est dimittat vobis peccata vestra. Quod si vos non dimiseritis, nec Pater vester qui in coelis est dimittet vobis peccata vestra.

12. 41-44. *Et sedens Iesus contra gazophylacium, aspiciebat quomodo turba iactaret aes in gazophylacium, et multi divites iactabant multa. Cum venisset autem vidua una pauper, misit duo minuta, quod est quadrans. Et con-*

vocans discipulos suos, ait illis: Amen dico vobis quoniam vidua haec pauper plus omnibus misit qui miserunt in gazophylacium. Omnes enim ex eo quod abundabat illis miserunt; haec vero de penuria sua omnia quae habuit misit, totum victum suum.

13. 20. *Et nisi breviasset Dominus dies, non fuisset salva omnis caro; sed propter electos, quos elegit, breviavit dies.*

13. 37. Þæt þæt ic tō þow gecweðe, þæt ic cweðe tō eallum mannum. *Æ. H. ii. 524.*
14. 10. *See Æ. H. i. 26.*
14. 18-21. *See Matt. 26. 20-25.*
14. 22-24. *See Matt. 26. 26-28.*
14. 27-31. *See Matt. 26. 31-35.*
14. 44. *See Matt. 26. 48, 49.*
14. 61-65. *See Matt. 26. 63-67, and note.*
15. 2. *See Matt. 27. 11.*
15. 7. *See Matt. 27. 15-17, note.*
15. 20. *See Matt. 27. 21-25, 27-29, 31.*
15. 22, 23. *See Matt. 27. 33, 34.*
15. 27. *See John 19. 18-20.*
15. 33. *See Matt. 27. 45.*
15. 36. *See Matt. 27. 48.*
15. 39. *See Matt. 27. 54.*
15. 44. *See John 19. 38-42, note.*
16. 5. Se engel sæt on ðā swiðran healfe ðære byrgene; . . . se bydel wæs ymbscrýd mid scinendum reafe. *Æ. H. i. 222.*
16. 6. *See Matt. 28. 5, 6.*
16. 14. *See Æ. H. i. 300.*
16. 15-18. Þā cwæð se Wealdend tō his gingrum: Farað geond ealne middangeard, and bodiað godspel eallum gesceafta. Se ðe gelyfð and bið gefullod, sē bið gehealden; sē ðe ne gelyfð, hē bið genyðerod. Ðas tacnu fyligað þām mannum þe gelyfað: . . . On mīnum naman hī adræfað deoflu; hī sprecað mid niwum gereordum; hī afyrsiað næddran; and ðeah-ðe hī unlybban drincan, hit him ne ðerað; hī settað heora handa ofer adlige mēn, and him bið tela. *Æ. H. i. 300, 304.*
- ¶ Farað geond ealne middangeard, and bodiað godspel eallum gesceafta. . . . Se ðe gelyfð and bið gefullod, hē bið gehealden; and sē ðe ne gelyfð, hē bið geniðerod. *Æ. H. i. 302; cf. i. 26.*

13. 37. Quod autem vobis dico, omnibus dico. . . .
16. 5. Et introeuntes in monumentum viderunt iuvenem sedentem in dextris, coopertum stola candida. . . .
16. 15-18. Et dixit eis: Euntes in mundum universum praedicate

evangelium omni creaturae. Qui crediderit et baptizatus fuerit, salvus erit; qui vero non crediderit, condemnabitur. Signa autem eos qui crediderint haec sequentur: In nomine meo daemonia eicient; linguis loquentur novis; serpentes tollent; et si

16. 19. See *Æ. H.* 308; cf. i. 306.

16. 20. Færdon and bodedon gehwær, Drihtne samod wyrcendum, and ða spræce getrymmendum mid æfterfyligendum tæcnum. *Æ. H.* i. 310.

### LUKE.

1. 5-7. Sum sawfæst Godes ðegen wæs gehāten Zacharias; his gebædda wæs geciged Elisabeth. Hī butū wāron rihtwise ætforan Gode, on his bebodum and rihtwisnyssum forðstæp-  
pende butan tæle. Næs him cild gemæne. *Æ. H.* i. 352.

|| Elisabeth, sēo wæs Zacharian wif. Hī butū wāron riht-  
wise, and hēoldon Godes beboda untællice. Ða wāron hī  
butan cilde, oð-þæt hī wāron forwærede mēnn. *Æ. H.* i. 200, 202.

1. 11. See *Æ. H.* i. 202.

1. 13. Se ylca engel . . . cýdde þæt hē sceolde be his ealdan wife  
sunu habban, Iohannem ðone Fulluhtere. *Æ. H.* i. 202.

1. 14. Manega blissiað on his gebyrðtīde. *Æ. H.* i. 354.

1. 15. See *Matt.* 3. 4.

1. 17. . . . þæt hē forestōpe ðam Hælande on gæste and on mihte  
þæs witegan Helian. *Æ. H.* i. 356.

1. 19. See *Æ. H.* i. 24.

1. 20. Nu ðū nylt gelyfan mīnum wordum, heo ðū dumb oð-þæt  
þæt cild heo æcenned. *Æ. H.* i. 202.

1. 22. See *Æ. H.* i. 202.

1. 26, 27. Godes hæahengel, Gabrihel, wæs asend fram Gode to

mortiferum quid biberint, non  
eis nocebit; super aegros manus  
imponent, et bene habebunt.

16. 20. Illi autem perfecti prædi-  
caverunt ubique, Domino coope-  
rante, et sermonem confirmante  
sequentibus signis.

### LUKE.

1. 5-7. Fuit . . . sacerdos quidam  
nomine Zacharias; . . . et uxor  
illius, . . . nomen eius Elisabeth.  
Erant autem iusti ambo ante  
Deum, incedentes in omnibus  
mandatis et iustificationibus Do-  
mini sine querela. Et non erat

illis filius, . . . et ambo processis-  
sent in diebus suis.

1. 13. Ait autem ad illum angelus:  
. . . Uxor tua Elisabeth pariet tibi  
filium, et vocabis nomen eius  
Ioannem.

1. 14. . . . Et multi in nativitate eius  
gaudebunt.

1. 17. Et ipse præcedet ante illum  
in spiritu et virtute Eliae. . . .

1. 20. Et ecce eris tacens, et non  
poteris loqui, usque in diem quo  
haec fiant, pro eo quod non cre-  
didisti verbis meis. . . .

1. 26. 27. . . . Missus est angelus  
Gabriel a Deo in civitatem

ðære Galileiscan byrig Nazareth, to ðam mædene þe wæs Maria gehāten; and heo āsprang of Dauides cynne, þæs mārān cyninges; and heo wæs bewēddod þām rihtwisan Iosepe.

Æ. H. i. 194; cf. i. 460.

|| Maria wæs bewēddod Iosepe ðām rihtwisan. Æ. H. i. 196.

1. 28. Se engel grētte Marian, and cwæð þæt heo wære mid Godes gife āfylled, and þæt hyre wæs God mid, and heo wæs geblētsod betwux wifum. Æ. H. i. 196; cf. i. 198.
1. 31. Efne, ðu sealt gesacnian on ðinum innoðe, and þu æcēst sunu. Æ. H. i. 198; cf. i. 24.

His nama wæs Hiesus. Æ. H. i. 198.

1. 32. Þes bið mære, and hē bið gecīged Sunu þæs Hēxstan. Æ. H. i. 198.

Crist heold Dauides cyne setl. Æ. H. i. 198.

1. 34. Þa cwæð Maria to ðam engle: Hu mæg þæt beon þæt ic cild hæbbe, forðan ðe ic nānes weres ne bruce? Æ. H. i. 198.
1. 35. Þa andwyrd se engel ðām mædene: Se Hālga Gāst cymð ufen on ðe, and miht ðæs Hyhstan ofersceadewað ðe. . . . Þæt Hālige, þe of ðe bið acenned, bið gecīged Godes Sunu.

Æ. H. i. 198, 200.

1. 36. See Æ. H. i. 202.
1. 38. Ða cwæð Maria to ðam engle: Ic eom Godes ðinen; getmige mē æfter ðinum worde. Æ. H. i. 200.
1. 40-45. Nu cōm ða seo eadige Maria to his huse, and grētte his wif, hyre māgan, Elisabeth. Ða, mid-þam-þe þæt wif gehyrde þæs mædenes grētinge, ða blissode þæt cild Iohannes on his

Galilaeae cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Ioseph, de domo David; et nomen virginis Maria.

1. 28. . . . Angelus ad eam dixit: Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus.
1. 31. Ecce concipies in utero, et paries filium, et vocabis nomen eius Iesum.
1. 32. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris eius. . . .
1. 34. Dixit autem Maria ad angelum:

Quomodo fiet istud, quoniam virum non cognosco?

1. 35. Et respondens angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum vocabitur Filius Dei.
1. 38. Dixit autem Maria: Ecce ancilla Domini; fiat mihi secundum verbum tuum. . . .
1. 40-45. Et intravit in domum Zachariae, et salutavit Elisabeth. Et factum est, ut audivit salutationem Mariae Elisabeth, exul-

mōdor innoðe; and sēo mōder wearð afylled mid þām Halgan Gaste, and heo clypode tō Marian mid micelre stemne, and cwæð: þu eart geblētsod betwux wifum, and geblētsod is se wæstm þines innoðes. Hū getimode mē þæt mīnes Drihtnes mōder wolde cuman tō mē? Efne, mid-þām-þe sēo stefn ðīnre grētinge swēgde on mīnum earum, ða blissode mīn cild on mīnum innoðe, and hoppode onġean his Drihten, þe þu berst on ðīnum innoðe. . . . Eadig eart ðu, Maria, forðonðe þu gelyfdest þām wordum ðe þe fram Gode gebodode wæron, and hit bið gefrēmmet swā-swā hit ðe gecyðd wæs. *Æ. H. i. 202; cf. i. 352.*

1. 46. Mīn sāwul mærsað Drihten. *Æ. H. i. 202.*

1. 52-55. God āwearp ða rīcan of setle. . . . And hē āhōf ða ead-mōdan. God gefylð þa hingrigendan mid his gōdum. . . . Hē forlēt ða rīcan īdele. . . . God underfēng his cnapan Israhel. . . . Swā-swā hē spræc tō trum fæderum, Abraham, and his ofspringe on worulda. *Æ. H. i. 202, 204.*

1. 60, 63. *See Æ. H. i. 354.*

1. 64. *See Æ. H. i. 352.*

2. 1-20. On ðām tīman se Rōmanisca cāsere Octauianus sētte gebann þæt wære on gewritum asētt eall ymbhwyrft. Þeos tōwritennys wearð aræred fram ðām ealdormen Cyrino, of Sirian lande, þæt ælc man oferhēafod sceolde cennan his gebyrde and his āre on ðære byrig þe hē tō gehyrde. Þa ferde Ioseph, Cristes fōsterfæder, fram Galileiscum earde, of ðære byrig Nazareð, tō Iudeiscere byrig, sēo wæs Dauides, and wæs gecīged Bethleem; forðanðe hē wæs of Dauides mægðe, and

tavit infans in utero eius; et repleta est Spiritu sancto Elisabeth, et exclamavit voce magna, et dixit: Benedicta tu inter mulieres, et benedictus fructus ventris tui. Et unde hoc mihi, ut veniat mater Domini mei ad me? Ecce enim ut facta est vox salutationis tue in auribus meis, exultavit in gaudio infans in utero meo. Et beata quae credidisti, quoniam perficientur ea quae dicta sunt tibi a Domino.

1. 46. . . . Magnificat anima mea Dominum.

1. 52-55. Deposuit potentes de sede,

et exaltavit humiles. Esurientes implevit bonis, et divites dimisit inanes. Suscepit Israel puerum suum. . . . Sicut locutus est ad patres nostros, Abraham, et semini eius in saecula.

2. 1-20. Factum est autem in diebus illis, exiit edictum a Caesare Augusto ut describeretur universus orbis. Haec descriptio prima facta est a praeside Syriae Cyrino. Et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Ioseph a Galilaea de civitate Nazareth in Iudaeam in civitatem David, quae vocatur

wolde andettan mid Marian hire gebyrde, þe wæs þā gýt bearn-  
 saca. Ðā gelamp hit, þā-ða hi on þære byrig Bethleem  
 wicodon, þæt hire tīma wæs gefylled þæt heo cennan sceolde;  
 and acende ða hyre frumcennedan sunu, and mid cildclaðum  
 bewand, and alæde þæt cild on heora assena binne, forþanþe ðær  
 næs nān rȳmet on þām gēsthūse. Ða wæron hyrdas on þām  
 earde waciende ofer heora ēowede; and efne, ða Godes engel  
 stōd on emn hi, and Godes beorhtnys hi bescean; and hi  
 wurdon micclum afyrhte. Ða cwæð se Godes engel tō ðām  
 hyrdum: Ne ondrēdað eow; efne, ic eow bodige micelne  
 gefean, þe becymð eallum folce; forðanþe nū tō-dæg is eow  
 acenned Hælend Crīst on Dauīdes ceastre. Gs gessoð þis  
 tacen: Gs gemetað þæt cild mid cildclaðum bewunden, and  
 on binne geled. Ða færlīce, æfter þæs engles spræce, wearð  
 gesewen micel mēnīgu heofenlices werodes God herigendra,  
 and singendra: Gloria in excelsis Deo, et in terra pax homi-  
 nibus bone uoluntatis; þæt is on ūrum gereorde: Sȳ wuldor  
 Gode on hēannyssum, and on eorðan sibb mannum, þām  
 ðe beoð gōdes willan. And ða englas ða gewiton of heora  
 gesihðe tō heofonum. Hwæt, ða hyrdas þa him betwēonan  
 spræcon: Uton faran tō Bethleem, and gesēon þæt word þe  
 us God sēteowde. Hi cōmon ða hrædlīce, and gemetton  
 Marian, and Ioseph, and þæt cild geled on anre binne, swā-

Bethlehem; eo quod esset de  
 domo, et familia David, ut pro-  
 fiteretur cum Maria desponsata  
 sibi uxore praegnante. Factum  
 est autem, cum essent ibi, im-  
 pleti sunt dies ut pareret; et  
 peperit filium suum primogeni-  
 tum, et pannis eum involvit, et  
 reclinavit eum in praesepio, quia  
 non eratis locus in diversorio. Et  
 pastores erant in regione eadem  
 vigilantes, et custodientes vigi-  
 lias noctis super gregem suum;  
 et ecce, angelus Domini stetit  
 iuxta illos, et claritas Dei circum-  
 fulsit illos; et timuerunt timore  
 magno. Et dixit illis angelus:  
 Nolite timere; ecce enim, evan-  
 gelizo vobis gaudium magnum,

quod erit omni populo; quia  
 natus est vobis hodie Salvator,  
 qui est Christus Dominus, in civi-  
 tate David. Et hoc vobis signum:  
 Invenietis infantem pannis invo-  
 lutum, et positum in praesepio.  
 Et subito facta est cum angelo  
 multitudo militiae coelestis lau-  
 dantium Deum, et dicentium:  
 Gloria in altissimis Deo, et in  
 terra pax hominibus bonae volun-  
 tatis. Et factum est, ut disces-  
 serunt ab eis angeli in coelum;  
 pastores loquebantur ad invicem:  
 Transeamus usque Bethlehem, et  
 videamus hoc verbum quod fac-  
 tum est, quod Dominus ostendit  
 nobis. Et venerunt festinantes,  
 et invenerunt Mariam, et Ioseph,

swā him se engel cȳdde. Þā hyrdas sōðlice oncnēowon be þām worde þe him gesæd wæs be ðam cilde. And ealle wundrodon þe þæt gehȳrdon, and eac be ðam ðe þā hyrdas him sædon. Maria sōðlice heold ealle þas word, aræfnienðe on hire heortan. Ða gecȳrdon þā hyrdas ongēan, wuldrigende and herigende God on eallum ðam ðingum þe hi gehȳrdon and gesāwon, swā-swā him fram þām engle gesæd wæs. *Æ. H. i. 28, 30, 32; cf. ii. 26.*

|| Maria acende ða hire frumcennedan sunu, . . . and hine mid cildclādum bewand, and for rȳmetlēaste on anre binne gelæde. *Æ. H. i. 34.*

|| Ne bæo gē afȳrhte; efne, ic bodige eow micelne gefean, ðe eallum folce becyms; forðanþe nū tō-dæg is acenned Hælend Crist on Dauides ceastre. *Æ. H. i. 36.*

|| Nū tō-dæg is eow acenned Hælend Crist on Dauides ceastre. *Æ. H. i. 36.*

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb þām mannum þe beoð gōdes willan.

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb mannum, ðam ðe beoð gōdes willan. *Æ. H. i. 38.*

|| Sȳ wuldor Gode on hēannyssum, and on eorðan sibb ðām mannum ðe synd gōdes willan. *Æ. H. i. 38.*

|| Gode wuldor on hēannyssum. *Æ. H. i. 38.*

|| Þā hyrdas ða spræcon him betwēonan, æfter ðære engla framfærelde: Uton gefaran tō Bethleem, and gesēon þæt word þe geworden is, and God us geswutelode. *Æ. H. i. 40.*

|| Uton gesēon þæt word þe geworden is. *Æ. H. i. 40.*

|| Hræðlice ða cōmon þā hyrdas, and gemetton Marian, and Ioseph, and þæt cild gelæd on ðære binne. *Æ. H. i. 40.*

|| Maria sōðlice heold ealle ðas word, aræfnienðe on hire heortan. *Æ. H. i. 42.*

|| And þā hyrdas gecȳrdon ongēan, wuldrigende and herigende God on eallum ðām ðingum ðe hi gehȳrdon and gesāwon, swā-swā him gesæd wæs. *Æ. H. i. 42.*

et infantem positum in praesepio. Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierunt mirati sunt, et de his quae dicta erant a pastoribus ad ipsos.

Maria autem conservabat omnia verba haec, conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes Deum in omnibus quae audierant et viderant, sicut dictum est ad illos.

2. 21. *Æfter þan ðe wæron gefyllede ehta dagas Drihtnes æcenned-  
nyssse þæt he ymbeniden wære, þa wæs his nama geciged Iesus,  
þæt is Hælend, ðam naman he wæs gehāten fram ðam engle,  
ær ðā mpe he on innoðe gesacnod wære.* *Æ. H. i. 90; cf. ii. 68.*
2. 22-24. *See Æ. H. i. 134, ii. 68.*
2. 24. *Geoffrode hire læc Gode, . . . swā hit on Godes æ geset wæs :  
. . . twegen culfranbriddas, oððe twā turtlan.* *Æ. H. i. 138, 140.*
2. 25-32. *Ða wæs þær binnan þære byrig Hierusalem sum Godes  
mann, and his nama wæs Symeon; he wæs swyðe rihtwis, and  
hæfde micelne Godes ege, and he geandbrōdode ðone frōfer ðe  
behāten wæs þām folce Israhel, þæt is Cristes tocyme. Se  
Halga Gāst wæs wunigende on ðām Symeone. . . . Ða cōm  
him andswaru fram þām Hālgan Gaste, þæt he ne sceolde  
deaðes onbyrgan ær-þām-ðe he Crist gesāwe. And he wæs þā  
blīðe þæs behātes, and cōm tō Godes temple, purh myngunge  
ðæs Hālgan Gastes. . . . Hē hine genam ða on his earmas, . . .  
and pancode georne Gode. . . . Hē cwæð ða: Mīn Drihten, ðu  
forlætst mē nū mid sibbe of þisum life, æfter þīnum worde;  
forðon þe mīne sagan gesāwon þīnne Hālweðdan, ðone ðu gear-  
codest ætforan ansyne ealles folces,—leoht tō onwrigennysse  
þeoda, and wuldor þīnum folce Israhele.* *Æ. H. i. 134, 136.*

¶ *Drihten, þu forlætst mē nū on sibbe of ðysum life, forðon þe  
mīne sagan habbað gesewen ðīnne Hālweðdan, . . . ðone þu  
gearcodest ætforan gesihðe ealles folces. . . . Hē is leoht  
tō onwrigennysse ðeoda, and wuldor þīnum folce Israhel.*

*Æ. H. i. 142, 144.*

2. 33, 34. *Þa Maria, þæt hālige mæden, and þæs cildes fōstorfæder,*

2. 21. *Et postquam consummati  
sunt dies octo ut circumcideretur  
puer, vocatum est nomen eius  
Iesus, quod vocatum est ab angelo  
prius quam in utero conciperetur.*
2. 24. *Et ut darent hostiam, secun-  
dum quod dictum est in lege  
Domini, par turturum, aut duos  
pulos columbarum.*
2. 25-32. *Et ecce homo erat in Ieru-  
salem, cui nomen Simeon; et  
homo iste iustus et timoratus,  
expectans consolationem Israel;  
et Spiritus sanctus erat in eo.  
Et responsum acceperat a Spiritu  
sancto, non visurum se mortem  
nisi prius videret Christum Do-  
mini. Et venit in spiritu in  
templum. . . . Et ipse accepit  
eum in ulnas suas, et benedixit  
Deum, et dixit: Nunc dimittis  
servum tuum, Domine, secundum  
verbum tuum, in pace, quia vi-  
derunt oculi mei salutare tuum,  
quod parasti ante faciem omnium  
populorum,—lumen ad revelatio-  
nem gentium, et gloriam plebis  
tuæ Israel.*
2. 33, 34. *Et erat pater eius et  
mater mirantes super his quæ*



Ioseph, wæron ofwundrode þāra worda þe se ealda Symeon clypode he ðam cilde. And se Symeon him ða sealde blætsunge, and witegode gýt mære be þam cilde, and cwæð: Þis cild is gesett manegum mannum to hryre, and manegum to æriste and to tæcne, and þam bið wiðcweden. *Æ. H. i. 144.*

|| To tæcne cōm Crist, and þam is wiðcweden. *Æ. H. i. 144.*

2. 35. His swurd seal ðurhgān ðine sǣwle. *Æ. H. i. 146.*
2. 36-40. Þā cōm þær sum wuduwe, seo wæs Anna gehāten. Seo leofode mid hire were seofon gēar, and syððan heo wæs wuduwe feower and hundehtatig gēara, and þeowode Gode on fæstenum, and on gebedum, and on clānnysse; and wæs on eallum þam fyrste wunigende binnan þam Godes temple; and cōm ða to þam cilde, and witegode be him, and andette Gode. . . . Seo eadige Maria, and Ioseph, ðæs cildes fōstorfæder, gecyrdon to þære byrig Nazareth mid þam cilde; and þæt cild wēox, and wæs gestrangod, and mid wisdōme afylled; and Godes gifu wæs on him wunigende. *Æ. H. i. 146, 148, 158.*
3. 1-4. On ðam fiftēoðan gēare ðæs cāseres rices Tyberii cōm Godes word ofer Iohannem on ðam wēstene; and hē ferde to folces nēawiste, and bodade Iudeiscum folce fulluht on synna forgyfenysse, swā-swā hit awriten is on Isaies witegunge. *Æ. H. i. 352; cf. i. 478.*
3. 4, 5. See Isa. 40. 3, 4.
3. 17. See Matt. 3. 12.
3. 19. See *Æ. H. i. 478.*

dicebantur de illo. Et benedixit illis Simeon, et dixit ad Mariam matrem eius: Ecce, positus est hic in ruinam et in resurrectionem multorum in Israel, et in signum cui contradicetur.

2. 35. Et tuam ipsius animam pertransibit gladius. . . .
2. 36-40. Et erat Anna prophetissa, . . . et vixerat cum viro suo annis septem a virginitate sua. Et haec vidua usque ad annos octoginta quattuor; quae non discedebat de templo, ieiuniis et obsecrationibus serviens nocte ac die. Et haec, ipsa hora superveniens, con-

fitabatur Domino. . . . Reversi sunt in Galilaeam in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia; et gratia Dei erat in illo.

3. 1-4. Anno autem quintodecimo imperii Tiberii Caesaris . . . factum est verbum Domini super Ioannem, Zachariae filium, in deserto; et venit in omnem regionem Iordanis, praedicans baptismum poenitentiae in remissionem peccatorum, sicut scriptum est in libro sermonum Isaiae prophetae. . . .

3. 22. *See* *Æ. H. i* 104.
4. 10, 11. *See* *Ps.* 91. 11, 12.
4. 29, 30. Ða Iudei læddon Crist æt sumum sǣle tō anum clife, and woldon hine niðer ascūfan; ac hē eode betwēonan heora handum aweg, swā þæt heora nān nyste hwær hē becōm.  
*Æ. H. ii* 236.
4. 34. *See* *Mark* 1. 24.
5. 6. *See* *Æ. H. ii* 290.
5. 29. Matheus<sup>1</sup> þā gearcode micel gereord þām Hǣlende, and hine tō his hūse gelaðode. *Æ. H. ii* 468.
5. 31. *See* *Matt.* 9. 12.
5. 32. *See* *Matt.* 9. 13, note.
6. 25. Wā eow þe nū hlihgað; gē sceolon heofian and wēpan.  
*Æ. H. i* 180.
6. 36. Beoð mildheorte, swā-swā eower Fæder is. *Æ. H. ii* 322.
6. 37, 38. Forgyfað, and eow bið forgyfen. Syllað, and eow bið geseald. *Æ. H. ii* 100.
- Eow bið ameten swā-swā gē amæton, on ðām ylcan gemete ðe gē mannum dōð. *Æ. H. ii* 322.
- || Gif gē forgyfað, eow bið forgyfen. *Æ. H. i* 52.
7. 11-15. Ūre Drihten ferde tō sumere byrig seo is gehāten Naim, and his gingran samod, and genihtsum mēnigu. Þa-ða hē genēalǣhte þām portgeate, þā ferede man ānes cnihtes lic tō byrgene. . . . Se cniht wæs ancenned sunu his mēder. . . . Se Hǣlend wearð astyred mid mildheortnysses ofer ðære mēder. . . . He genēalǣhte and hreopode þā bære, and þā bærmen ætstōdon. . . . Drihten cwæð tō ðām cnihte: Ic sēge ðe: Āris; and hē ðærrihte gesæt and spræc. And se Hǣlend betǣhte hine his mēder. *Æ. H. i* 490, 492, 494.

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| <p>4. 29, 30. . . Duxerunt illum usque ad supercilium montis, . . . ut præcipitarent eum. Ipse autem transiens per medium illorum, ibat.</p> <p>5. 29. Et fecit ei convivium magnum Levi in domo sua. . . .</p> <p>6. 25. . . . Vae vobis qui ridetis nunc, quia lugebitis et flebitis.</p> | <p>6. 36. Estote ergo misericordes, sicut et Pater vester misericors est.</p> <p>6. 37, 38. . . . Dimittite, et dimittimini. Date, et dabitur vobis. . . . Eadem quippe mensura qua mensi fueritis, remetietur vobis.</p> <p>7. 11-15. Et factum est, deinceps ibat in civitatem quæ vocatur Naim; et ibant cum eo discipuli</p> |
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<sup>1</sup> From *Matt.* 9. 9.

|| Mid-þam-ðe Drihten hræpode ða bære, ða ætstodon ða bærmen. *Æ. H. i. 494.*

|| Ðu cniht, ic sæge ðe: *Āris. Æ. H. i. 498.*

7. 16. Ðæt folc wearð mid micclum ege abliged. . . . Ðæt folc cwæð: Ðæt mære witega aras betwux us, and þæt God his folc genēosode. *Æ. H. i. 494.*

7. 19. *See Matt. 11. 2, 3.*

7. 21-23. Hwæt, ða se Hælend on ðære ylcan tide . . . gehælde manega untruman fram mislicum coðum, and wōdum mannum gewitt forgeaf, and blindum gesihðe. And cwæð syððan to Iohannes ærendracum: Farað nū to Iohanne, and cýðað him þa ðing þe ge gesawon and gehýrdon. Efne, nū blinde geseoð, and ða healtan gæð, and hreoflige mēn synd geclēnsode, deafe gehýrað, and ða deadan arisað, and ðearfan bodiað godspel; and sē bið eadig þe on mē ne bið geāswicod. *Æ. H. i. 480; cf. i. 26, and Matt. 11. 4-6.*

7. 28. *See Matt. 11. 11.*

8. 4-6. On sumere tide, ða-ða micel mēnigu samod cōm to ðam Hælende, and fram gehwīlcum burgum to him genēalæhton, þa sæde hē him þis bigspel: Sum sādere ferde to sāwenne his sād. . . . Ðæt sād þe fēoll be ðam wege mid twýfealdre dare losode, ða-ða wegferende hit fortrædon, and fugelas tōbæron. . . . Wē spræcon be ðam sæde þe betwux þam ðornum sprang, and mid heora wæstme forðrysmod wearð. . . . Ðæt sād þe

eius, et turba copiosa. Cum autem appropinquaret portae civitatis, ecce defunctus efferebatur filius unicus matris suae. . . . Quam cum vidisset Dominus, misericordia motus super eam. . . . Et accessit, et tetigit loculum. Hi autem qui portabant steterunt. Et ait: Adolescens, tibi dico: Surge. Et resedit qui erat mortuus, et coepit loqui. Et dedit illum matri suae.

7. 16. Accepit autem omnes timor, . . . dicentes: Quia propheta magnus surrexit in nobis, et quia Deus visitavit plebem suam.

7. 21-23. (In ipsa autem hora multos

curavit a languoribus, et plagis, et spiritibus malis; et caecis multis donavit visum.) Et respondens dixit illis: Euntes renuntiate Ioanni quae audistis et vidistis: Quia caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur; et beatus est quicumque non fuerit scandalizatus in me.

8. 4-6. Cum autem turba plurima convenirent, et de civitatibus properarent ad eum, dixit per similitudinem: Exiit qui seminat, seminare semen suum; et dum seminat, aliud cecidit secus viam,

bufon ðam stænigum lande feol sprytte hwæthwega, ac, ða-ða seo hæte cōm, ða forscranc hit, forðan ðe hit næfde nænne wætan. *Æ. H. ii. 88, 90.*

8. 11, 12, 14, 15. Þæt sæd is Godes word. . . . Þonne ætbræt se fleogenda sceocca ðærrihte þæt hālige sæd of swilcera gedwolena heortan. . . . Ða sind þe Godes word gehýrað, ac hī sind gebysgode mid heora welum, and mid heora līfes lustum forsmorode, and ne berað nænne wæstm. . . . Se dæl þæs sædes ðe on gōdre eorðan befeol, þæt sind ða ðe Godes word on gōdre heortan healdað, and bringað wæstm on geðylde. *Æ. H. ii. 90, 92.*

8. 41 ff. *See Æ. H. i. 496.*

8. 43, 44. *See Mark 5. 25, 27, 28.*

8. 44-48. Hæo cresp ða betwux ðam mannum, bæftan þam Hælende, and forstæl hire hæl, swā þæt heo hreþode his reafes fnædu ; and hire blodes gyte sōna ætstōd. Þa cwæð se Hælend : Hwā hreopode mē ? Petrus him andwyrde : Lā leof, þeos mēnigū ðe ofðrincð, and ðū axast hwā ðe hreopode. Drihten cwæð : Sum man mē hreopode ; witodlice ic gefrædde þæt ðære hælðe miht of mē eode. . . . Hæo geseah ða þæt hit digele næs, and feol bifigende tō ðæs Hælendes foton, and sæde ætforan eallum ðam folce hwī heo hine hreþode, and hū hæo ðærrihte gehæled wearð. Drihten hire cwæð tō : Dohtor, ðm gelsafa þe gehælde ; gang ðe nū on sibbe. *Æ. H. ii. 394.*

et conculcatum est, et volucres coeli comederunt illud. Et aliud cecidit supra petram ; et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortae spinæ suffocaverunt illud.

8. 11, 12, 14, 15. . . . Semen est verbum Dei. . . . Deinde venit diabolus, et tollit verbum de corde eorum. . . . Quod autem in spinas cecidit hi sunt qui audierunt, et a sollicitudinibus et divitiis et voluptatibus vitæ euntes suffocantur, et non referunt fructum. Quod autem in bonam terram hi sunt qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.

8. 44-48. Accessit retro, et tetigit fimbriam vestimenti eius ; et confestim stetit fluxus sanguinis eius. Et ait Iesus : Quis est qui me tetigit ? . . . Dixit Petrus : . . . Præceptor, turbæ te comprimunt et affligunt, et dicis : Quis me tetigit ? Et dixit Iesus : Tetigit me aliquis ; nam ego novi virtutem de me exiisse. Videns autem mulier quia non latuit, tremens venit, et procidit ante pedes eius ; et ob quam causam tetigerit eum, indicavit coram omni populo, et quemadmodum confestim sanata sit. At ipse dixit ei : Filia, fides tua salvam te fecit ; vade in pace.

8. 49. *See* Æ. H. i. 496.

8. 54, 55. Ða genam he hi be ðære handa, and cwæð: þu mæden, ic secge ðe<sup>1</sup>, Aris. And heo ðærrihte aras, and metes bæd. Æ. H. i. 496.

|| þu mæden, aris. Æ. H. i. 498.

9. 16. *See* Matt. 14. 19.

9. 25. Hwæt fremað ænigum men, ðeah-ðe he ealne middaneard to his anwealdum gebige, gif he ana losað? Æ. H. ii. 328.

9. 31. *See* Matt. 17. 1-5, note.

9. 58. *See* Matt. 8. 20.

9. 59, 60. Be swylcum cwæð se Hælend to anum his gecorenan, ða-ða he wolde his fæder lic bebyrian; he cwæð: Geðafa þæt ða deadan bebyrion heora deadan; far ðu, and boda Godes rice. Æ. H. i. 492, 494.

10. 1. Se Hælend gecēas him, tōsacan þam twelf apostolum, twa and hundseofontig leorningcnihta, and sēnde hi twām and twām ætforan him to ælc þæra byrig and stōwe þe he sylf tōweard wæs. Æ. H. ii. 528; cf. i. 26.

10. 2-7. Drihten cwæð: þæt gerip is micel, and ða rifteras fēawa. . . . Biddað þæs geripes hlāford þæt he asēnde wyrhtan to his geripe. . . . Farað; efne, ic sēnde eow swā-swā lamb betwux wulfum. . . . Ne bere ge mid eow pusan, oððe codd, ne gescy. . . . Ne gecyrre ge nænne mann be wege. . . . On swā hwilecum huse swā ge incumað, cweðað ærest: Wunige sib on ðisum huse. And gif þær bið sibbe bearn, eower sib wunað ofer ðam huse; gif on ðam huse ne bið sibbe bearn, eower sibb gewent eft to eow. . . . Wuniað on þam huse ðe ge to cumað, etende and drincende þæt þæt hi habbað eow to syllenne. . . . Soðlice se wyrhta is wurðe his mēde. Æ. H. ii. 530, 532, 534.

8. 54, 55. Ipse autem tenens manum eius clamavit, dicens: Puella, surge. Et reversus est spiritus eius, et surrexit continuo. Et iussit illi dari manducare.

9. 25. Quid enim proficit homo, si lucretur universum mundum, se autem ipsum perdat? . . .

9. 59, 60. Ait autem ad alterum: Sequere me. Ille autem dixit: Domine, permitte mihi primum

ire, et sepelire patrem meum. Dixitque ei Iesus: Sine ut mortui sepeliant mortuos suos; tu autem vade, et annuntia regnum Dei.

10. 1. Post haec autem designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus. 10. 2-7. Et dicebat illis: Messis quidem multa, operarii autem

<sup>1</sup> From Mark 5. 41, 'tibi dico.'

10. 16. Sē ðe eow gehȳrsumað, hæ gehȳrsumað mē ; and sē ðe eow forsihð, hæ forsihð mē. *Æ. H. ii. 30.*

|| Sē ðe eow gehȳrð, hæ gehȳrð mē ; and sē ðe eow forsihð, hæ forsihð mē. *Æ. H. ii. 30.*

10. 27. *See Luke 18. 20-22.*

10. 38-42. Se Hælend becōm into sumere sādēlican byrig ; and an wif, Martha gehāten, gelaðode hine tō hire gereorde. . . . Martha wæs swiðe bysig ymbe Drihtnes ðenunge ; and hire swuster Maria sāt stille sāt Drihtnes fōtum, heorcniġende his lāre. Martha swanc, and Maria sāt āmtig. . . . Martha spræc cūðlice tō ðām Hælende, wolde þæt he hēte hire swuster hire fylstan sāt ðære ðenunge, þe heo micclum ymbhogode. Þa beladode Drihten Marian, and cwæð : Martha, Martha, þu eart carful and bysig ymbe fela ðing ; witodlice an ðing is nȳd-behof. . . . Maria geceas þone sēlestan dæl, se ðe ne bið hire nēfre sātbrōden. *Æ. H. ii. 438, 440.*

11. 1. Þa cwædon hi tō ðām Hælende : Lēof, tæce us hū wē magon us gebiddan. *Æ. H. i. 238.*

11. 2-4. *See Matt. 6. 9-13.*

11. 5. Se Hælend cwæð tō his leorningcnihtum : Hwile eower is þe hæfð sumne frēond, and gæð him tō on middere nihte, and cwyð. . . . *Æ. H. i. 246.*

pauci. Rogate ergo dominum messis ut mittat operarios in messe[m] suam. Ite; ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis. In quamcumque domum intra-veritis, primum dicite: Pax huic domui. Et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quae apud illos sunt; dignus est enim operarius mercede sua. . . .

illum in domum suam. Et huic erat soror nomine Maria, quae etiam sedens secus pedes Domini, audiebat verbum illius. Martha autem satagebat circa frequens ministerium; quae stetit, et ait: Domine, non est tibi curae quod soror mea reliquit me solam ministrare? dic ergo illi ut me adiuvet. Et respondens dixit illi Dominus: Martha, Martha, sollicita es et turbaris erga plurima; porro unum est necessarium. Maria optimam partem elegit, quae non auferetur ab ea.

10. 16. Qui vos audit, me audit; et qui vos spernit, me spernit. . . .

11. 1. . . . Dixit unus ex discipulis eius ad eum: Domine, doce nos orare. . . .

10. 38-42. . . . Ipse intravit in quodam castellum; et mulier quaedam, Martha nomine, excepit

11. 5. Et ait ad illos: Quis vestrum habebit amicum, et ibit ad illum media nocte, et dicet illi. . . .

11. 8, 9. Gif he ðurhwunað cnucigende, þonne ariſt ſe hiredes ealdor for ðæs oðres onhrøpe, and him getiðað þæs ðe he bitt, nā for frēondrædene, ac for his unſtilnyſſe. . . . Biddað, and ſow bið forgifen; ſecað, and gē gemetað; cnuciað, and ſow bið geopenod. *Æ. H. i. 248, 250.*

|| Cnuciað, and ſow bið geopenod. *Æ. H. ii. 57a.*

11. 11-12. Hwile fæder wile ſyllan his cilde ſtān, gif hit hine hlāfes bitt? oppe næddran, gif hit fiſces bitt? oððe þone wyrm ðrōwend, gif hit āges bitt? Gif gē cunnon, þā ðe yfele ſind, ſyllan ðā gōdnyſſe ſowrum bearnum, hū miclele ſwiðor wile ſower heofonlica Fæder forgyfan gōdne gāſt him bidden-dum? *Æ. H. i. 250, 252.*

|| Gē ðe ſind (ſynt) yfele. . . . *Æ. H. i. 254.*

11. 20. Gif ic on Godes fingre dēofla ādræfa. . . . *Æ. H. ii. 204; cf. Matt. 12. 28.*

11. 27. Ēadige ſind þā innoðas þe hi gebæron, and ðā brēoſt þe ſwylice geſihton. *Æ. H. i. 84.*

11. 41. Syllað ðone ofereacan ſow to ſælmeaðdum, and efne, ealle ðing ſow beoð geclānsode. *Æ. H. ii. 32.*

12. 4, 5. Ic ſeçge ſow minum frēondum: Ne beo gē āfærede for ðam ſhterum ðe þone lichaman ofslæað, and siððan nabbað hwæt hi mære doð. Ic ſetſowige ſow hwæne gē ſceolon ſow adrædan: ondrædað ſow þone ðe mæg þone lichaman ofslēan, and siððan ða ſawle on helleſtule aſendan. *Æ. H. ii. 542.*

11. 8, 9. Et si ille perseveraverit pulsans, dico vobis, etsi non dabit illi surgens eo quod amicus eius sit, propter improbositatem tamen eius surget, et dabit illi quotquot habet necessarios. . . . Petite, et dabitur vobis; quaerite, et invenietis; pulsate, et aperietur vobis.

11. 20. Porro si in digito Dei eiicio daemonia. . . .

11. 27. . . . Beatus venter qui te portavit, et ubera quae suxisti.

11. 41. Verumtamen quod superest date eleemosynam, et ecce, omnia munda sunt vobis.

11. 11-13. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? aut piscem, numquid pro pisco serpentem dabit illi? aut si petierit ovum, numquid porriget illi scorpionem? Si ergo vos cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester de

12. 4, 5. Dico autem vobis amicis meis: Ne terreamini ab his qui occidunt corpus, et post haec non habent amplius quid faciant. Ostendam autem vobis quem timeatis: timete eum qui, postquam occiderit, habet potestatem mittere in gehennam. . . .

12. 16-21. Sum welig mann wæs on worulde, and his wæstmas genihtsumlice þugon. Þā smæde se rica, and cwæð: Hwæt dō ic lā, nū ic næbbe hwær ic mæge ealle mīne wæstmas gegaderian? Eft hē cwæð: Ic wille rȳman mīnne bērtūn, and mīne bērnū geēacnian, and ðider gegadrian ealle mīne wæstmas, and cweðan tō mīnre sǣwle: Mīn sǣwul, ðū hæfst fela gōd tō manegra gēara brice; geræst ðe nū, and et, and drinc, and gewistfulla. Þā cwæð God tō ðam rīcan: Ðu stunta, nū tō-niht ðū scealt ðīn lif alǣtan; hwæs bēoð þonne þīne teolunga? Swā bið se ðe him sylfum goldhordað, and nis on Gode welig. *Æ. H. ii. 104.*

12. 23-25. *See Matt. 6. 24-27.*

12. 27. *See Æ. H. ii. 464.*

12. 35. Bēon ēower lēndena ymbgyrde, and ēower lēhtfatu byrn-ende. *Æ. H. ii. 564.*

12. 37. . . . þæt hē deð his hālgan sittan, and hē sylf farende him ðēnað. *Æ. H. ii. 442.*

12. 47. Se ðēowa ðe wāt his hlāfordes willan, and nele hine gefrēman, sceal bēon gewitnod mid micclum witum. *Æ. H. ii. 338.*

12. 49. Ic com tō ðī þæt ic wolde sēndan fyr on eorðan, and ic wylle þæt hit byrne. *Æ. H. i. 322.*

13. 6-9. Sum hīredes hlāford hæfde ǣplantod ǣn fīctreow binnon his wīngearde, and cōm ǣfter fyrste tō ðam treowe, sōhte wæstm ðāron, and nænne ne gemette. Hē cwæð ða tō þæs wīngeardes biggengan: Efne, nū ðreo gear ic sōhte wæstm on

12. 16-21. . . . Hominis cuiusdam divitis uberes fructus ager attulit. Et cogitabat intra se dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, et maiora faciam; et illuc congregabo omnia quae nata sunt mihi, et bona mea. Et dicam animae meae: Anima, habes multa bona posita in annos plurimos; requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te; quae autem parasti, cuius erunt? Sic est qui sibi thesaurizat, et non est in Deum dives.

12. 35. Sint lumbi vestri praecincti, et lucernae ardentes. . . .

12. 37. . . . Faciet illos discumbere, et transiens ministrabit illis.

12. 47. Ille autem servus, qui cognovit voluntatem domini sui, et non praeparavit, et non fecit secundum voluntatem eius, vapulabit multis.

12. 49. Ignem veni mittere in terram, et quid volo nisi ut accendatur?

13. 6-9. . . . Arborem fici habebat quidam plantatam in vinea sua, et venit quaerens fructum in illa, et non invenit. Dixit autem ad cultorem vineae: Ecce anni tres sunt ex quo venio quaerens



ðisum fctreowe, and nænne ne funde; forceorf hit; tō hwī hremð hit ðisne stede? Se biggenga him andwyrde: Hlāford, læt hit standan gearlanges, oð-þæt ic hit bedelfe, and mid meoxe bewurpe, and hit witodlice wæstm wyrcð; gif hit ðonne beran nele, ðu cymst and foreyrfst hit. *Æ. H. ii. 406, 408.*

14. 11. *See Luke 18. 12-14.*

14. 16. Sum man gearcode micele feorme, and ðærtō manega gelaðode. *Æ. H. ii. 370.*

14. 17, 18. Ealle mīne ðing sind gegearcode. . . . Hī ealle samod hī belādiað. Se forma cwæð: Ic bohte ænne tūn, and mē is nēod tō farenne, and ðone geseon; ic bidde ðe, belāda me. *Æ. H. ii. 372.*

14. 19. Sum oðer cwæð: Ic bohte fīf getȳmu oxena, and ic wille faran fandian ðæra. . . . Ic bidde ðe þæt ðu mē lādige.

*Æ. H. ii. 372, 374.*

14. 20-24. Se ðridda cwæð: Ic hæbbe nū gewīfod, and forðr tō ðære feorme cuman ne mæg. . . . Se ðeowa gecyrde hām, and sæde his hlāforde ðæra gelaðodra forsewennyse. Se hlāford ða gehathyrt cwæð tō his ðeowan: Far ārdlice geond þas strēta and wīc, and gegadera ðearfan and alēfede, blinde and healte, and gelæd hider inn. . . . Se ðeowa cwæð: Hlāford, hit is gedōn swā ðu hete, and hēr gýt is rȳmet æmtig. . . . Be ðam cwæð se hlāford tō ðan ðeowan: Far nū geond wegas and hegas, and nȳd hī inn tō farenne, þæt mīn hūs beo gefylled. . . . Ic secge eow tō sōðan þæt nān ðæra wera ðe, gelaðode, cuman noldon, ne onbirigð mīnes gereordes. *Æ. H. ii. 374, 376.*

fructum in ficulnea hac, et non invenio; succide ergo illam; ut quid etiam terram occupat? At ille respondens, dicit illi: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam, et mittam stercora, et siquidem fecerit fructum; sin autem, in futurum succides eam.

14. 16. . . . Homo quidam fecit coenam magnam, et vocavit multos.

14. 17, 18. . . . Iam parata sunt omnia. Et coeperunt simul omnes excusare. Primus dixit ei: Villam

emi, et necesse habeo exire, et videre illam; rogo te, habe me excusatum.

14. 19. Et alter dixit: Iuga boum emi quinque, et eo probare illa; rogo te, habe me excusatum.

14. 20-24. Et alius dixit: Uxorem duxi, et ideo non possum venire. Et reversus servus nuntiavit hæc domino suo. Tunc iratus pater-familias dixit servo suo: Exi cito in plateas et vicos civitatis, et pauperes, ac debiles, et caecos, et claudos introduce huc. Et ait servus: Domine, factum est ut

14. 26. Se ðe tō mē cymð, ne mæg hē bēon mīn leorningcniht, būton hē his wif hatige. *Æ. H. i. 308.*
15. 1-7. Gersfan and synfulle mēn genealæhton ðām Hælende, and woldon his lāre gehýran. Þā ceorodon ðā sunderhālgan and ðā bōceras Iudeiscre ðeode, forðanðe se Hælend underfēng ðā synfullan, and him mid gereordode. Þā sǣde se Hælend ðām Iudeiscum bōcerum ðis bigspel : Hwile sower hæfð hundtæontig scēapa. . . . Hwile sower hæfð hundtæontig scēapa, and gif hē forlȳsð an ðāra scēapa, ðonne forlæt hē ðā nigon and hundnigontig on wæstene, and gǣð sēcende þæt an ðe him losode? . . . Ðā-ða hē hit gemette, hē hit bær on his exlūm tō ðære sowe blissigende. . . . Hē gelaðode his frýnd and his nehgebūras. . . . Hē cwæð : Blissiað mid mē, forðanðe ic gemette mīn forlorene scēap. . . . Ic sēge sōw, māre bliss bið on heofonum be anum synfullan mēn, gif hē his synna mid dædbote behrēowsað, ðonne sȳ be nigon and hundnigontig rihtwīsum ðe nānre behrēowsunge ne behōfiað. *Æ. H. i. 338, 340.*
15. 8. *See Æ. H. i. 342.*
15. 10. . . . þæt micel blis wære on heofonum be anum dædbetan. *Æ. H. i. 350.*
16. 9. Tiliað sōw frēonda on Godes ðearfum, þæt hi on sowerum gegendungum onfōn sōw intō ecum eardungstōwum. *Æ. H. i. 337.*

imperasti, et adhuc locus est. Et ait dominus servo: Exi in vias et sepes, et compelle intrare, ut impleatur domus mea. Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit coenam meam.

14. 26. . . . Si quis venit ad me, et non odit . . . uxorem, non potest meus esse discipulus. . . .
15. 1-7. Erant autem appropinquantes ei publicani et peccatores, ut audirent illum. Et murmurabant Pharisei et scribae, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex vobis homo qui habet centum oves, et si perdidit unam ex illis, nonne dimittit nonagin-

ta novem in deserto, et vadit ad illam quae perierat, donec inveniat eam? Et cum invenerit eam, imponit in humeros suos gaudens; . . . convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam quae perierat. Dico vobis quod ita gaudium erit in coelo super uno peccatore poenitentiam agente, quam super nonaginta novem iustis qui non indigent poenitentia.

15. 10. . . . Gaudium erit coram angelis Dei super uno peccatore poenitentiam agente.
16. 9. . . . Facite vobis amicos de mammona iniquitatis, ut, cum defeceritis, recipiant vos in aeterna tabernacula.

16. 13. *See Matt. 6. 24-27.*

16. 15. *Gē rihtwisað eow ætforan mannum; and God cann eowere heortan. Æ. H. ii. 404.*

16. 16. *Sēo ealde æ and witegan wæron oð Iohannes tōcyme; siððan ongann godspelbodung. Æ. H. i. 354.*

16. 19, 20. *Sum welig man wæs mid purpuran and godewēbbe geglenged, and dæghwamlice mærllice leofode. Ða læg sum wædla æt<sup>1</sup> his geate, and his nama wæs Lazarus, se wæs lic-ðrōwere. Æ. H. i. 328.*

¶ *Sum rice man wæs. . . . Sum ðearfa wæs gehāten Lazarus.*

*Æ. H. i. 330.*

16. 21, 22, 24-28. *Ða gesealæhton ða hundas, and his wunda geliccedon. . . . Ða gelamp hit þæt se wædla gewāt, and englas fērodon his sawle tō ðæs hēahfæderes wununge Abrahames; and ðæs rīcan gāst æfter forðsīðe wearð on helle besenct. . . . He bæd þa Abraham mid earmlicre stemne þæt Lazarus mōste his tungan drýpan. . . . Se hēahfæder Abraham him cwæð tō: Ðu, mīn bearn, bēo ðe gemyndig þæt ðu underfenge welan on ðinum life, and Lazarus yrmðe. . . . Betwux us and eow is gefæstnod micel ðrosm; peah hwā wille fram us tō eow, hē ne mæg, ne eac fram eow tō us. . . . Ða bearn him on mōd his gebrōðra gemynd, . . . and gyrnde forð þæt Lazarus hī mōste warnigan, þæt hī ne becōmon tō his sūle. Æ. H. i. 330, 332, 334.*

16. 15. . . . *Vos estis qui iustificatis vos coram hominibus; Deus autem novit corda vestra. . . .*

16. 16. *Lex et prophetæ usque ad ioannem; ex eo regnum Dei evangelizatur. . . .*

16. 19, 20. *Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius, ulceribus plenus.*

16. 21, 22, 24-28. . . . *Canes veniebant, et lingebant ulcera eius. Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahe. Mortuus est autem et dives, et sepultus est in*

*inferno. . . . Et ipse clamans dixit: Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam. . . . Et dixit illi Abraham: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala; . . . et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi, qui volunt hinc transire ad vos non possint, neque inde huc transmeare. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei—habeo enim quinque fratres—ut testetur illis, ne et ipsi veniant in hunc locum tormentorum.*

<sup>1</sup> Thorpe, 'at.'

16. 31. Se heahfæder him andwyrde : Gif hi forseoð Moyses æ and ðæra witegena bodunga, nellað hi gelyfan, þeah hwa of deaðe arise. *Æ. H. i 334.*

18. 9-11. Drihten sæde þis bigspel be sumum mannum þe on him sylfum truwodon þæt hi rihtwise wæron, and oðre forsawon, þus cweðende : Twægen men eodon into Godes temple hi to gebiddenne ; an wæs sunderhælga, and oðer wæs openlice synful. . . . Hæ cwæð : God ! ic ðancige ðe þæt ic ne eom nā swilce oðre menn. *Æ. H. ii 426, 428.*

|| Ic ne eom swilce swā<sup>1</sup> oðre men. *Æ. H. ii 428.*

18. 12-14. Ic fæste twægen dagas on ðære wucan, and ic teoðie ealle mine æhta. . . . Se synfulla stōd feorran, gecnæwe his misdæda, and ne dorste his eagan upahebban, ac slōh his brēost, þus cweðende : . . . God Ælmihtig, gemiltsa mē synfullum. . . . Soð ic eow sæge : Hæ eode hām gerihtwisod fram ðam oðrum. . . . Ælc ðæra ðe hine onhefð bið geæadmēt, and sē ðe hine sylfne geæadmēt, sē bið ahafen. *Æ. H. ii 428, 430, 432.*

|| Ælc ðæra þe hine onhefð, hē sceal beon geæadmēt ; and sē ðe hine geæadmēt, hē sceal beon ahafen. *Æ. H. i 302.*

|| Ælc ðæra ðe hine onhefð bið geæadmēt, and sē ðe hine geæadmēt bið geuferod. *Æ. H. i 362.*

|| Ælc ðæra ðe hine onhefð bið geæadmēt, and sē ðe hine geæadmēt, hē bið ahafen. *Æ. H. i 512.*

18. 15, 16. *See Matt. 19. 13, 14.*

18. 18. Sum welig mann cōm to ðam Hælende, and feoll to his fōtum<sup>2</sup>, ðus cweðende : Eala ðu gōða lārēow, hwæt sceal ic dōn þæt ic hæbbe þæt ece lif ? *Æ. H. ii 400.*

16. 31. Ait autem illi : Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent.

18. 9-11. Dixit autem et ad quosdam qui in se confidebant tamquam iusti, et aspernabantur ceteros, parabolam istam : Duo homines ascenderunt in templum ut orarent : unus Phariseus, et alter publicanus. Phariseus . . . haec apud se orabat : Deus, gratias ago tibi quia non sum sicut ceteri

hominum. . . .

18. 12-14. Ieiuno bis in sabbato ; decimas de omnium quae possideo. Et publicanus a longe stans, nolebat nec oculos ad coelum levare, sed percutiebat pectus suum, dicens : Deus, propitius esto mihi peccatori. Dico vobis : Descendit hic iustificatus in domum suam ab illo ; quia omnis qui se exaltat humiliabitur : et qui se humiliat exaltabitur.

18. 18. Et interrogavit eum quidam

<sup>1</sup> Thorpe, 'swilceswā.'

<sup>2</sup> From Mark 10. 17, 'genū flexo ante eum.'



18. 19. Nis nān man gōd būtan Gode ānum. *Æ. H. i. 254.*

18. 20-22. Gif ðu wylt becuman tō ðān ecan life, heald þās bebodu<sup>1</sup>: Ne ofslīh ðu mann<sup>2</sup>; Ne unrīthām ðu; Ne stala ðu; Ne bēo ðu lēas gewita; Ārwurða þinne fæder and ðīne mōdor; and, Lufa ðinne næxtan swā-swā ðe sylfne<sup>3</sup>. Ðā and-wyrde se rīca, and cwæð: Ealle ðas þing ic heold symle fram mīnum geogoðhāde. Him andwyrde eft se Hælend, and cwæð: Ānes ðinges ðe is wana: far nū, and beceapa wið fēo ealle ðīne sēhta, and dæl ðearfum, and þu hæfst ðonne þinne gold-hord on heofonan rīce; and cum, and filig mē. *Æ. H. ii. 400; cf. Exod. 20. 12 ff.*

|| Lufa ðinne næxtan swā-swā ðe sylfne. *Æ. H. ii. 340.*

18. 31-43. . . . Ðæt se Hælend genāme onsundron his twelf leorningenihtas<sup>4</sup>, and cwæð tō him: Efne, wē sceolon faran tō ðære byrig Hierusalem, and þonne beoð gefyllede ealle ðā ðing þe wæron be mē āwritene purh witegan. Ic sceal beon belāwed ðeodum, and hī doð mē tō bysmore, and be-swingað, and syððan ofslēað; and ic arise of dēaðe on þām ðriddan dæge. Þā nyston his leorningenihtas nān andgit þyssera worda. Ðā gelamp hit þæt hī genēalēshton ānre byrig þe is gehāten Hiericho, and ðā sæt þær sum blind man be ðām wege; and, þā-þā hē gehyrde þæs folces fær mid þām

principes, dicens: Magister bone, quid faciens vitam aeternam possidebo?

18. 19. . . . Nemo bonus nisi solus Deus.

18. 20-22. . . . Non occides; Non moechaberis; Non furtum facies; Non falsum testimonium dices; Honora patrem tuum et matrem. Qui ait: Haec omnia custodivi a iuventute mea. Quo audito, Iesus ait ei: Adhuc unum tibi deest: omnia quaecumque habes vende, et da pauperibus, et habebis thesaurum in coelo; et veni, sequere me.

18. 31-43. Assumpsit autem Iesus duodecim, et ait illis: Ecce, ascendimus Ierosolymam, et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur; et, postquam flagellaverint, occident eum; et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Iericho, caecus quidam sedebat secus viam; . . . et cum audiret turbam

<sup>1</sup> From Matt. 19. 17, 'Si autem vis ad vitam ingredi, serva mandata.'

<sup>2</sup> The order from Matt. 19. 18, 'Non homicidium facies; Non adulterabis.'

<sup>3</sup> From Matt. 19. 19, 'Diliges proximum tuum sicut teipsum.'

<sup>4</sup> From Matt. 20. 17, 'duodecim discipulos secreto.'

Hælende, ða æcsode hē hwā þær ferde. Hī cwædon him tō þæt þæt wære ðæs Hælendes fæder. Ða begann hē tō hrýmenne, and cwæð : Hælend, Dauides bearn, gemiltsa mīn. Ða mēn þe beforan þām Hælende ferdon ciddon on geān ðone blindan, þæt hē suwian sceolde. Hē clypode þa miccle swiðor : Hælend, Dauides bearn, gemiltsa mīn. Ða stōd se Hælend, and hēt lēdan þone blindan tō him. Ða-ða hē genēalæhte, þa æcsode se Hælend hine : Hwæt wylt ðu þæt ic þe dō ? Hē cwæð : Drihten, þæt ic mage gesēon. And se Hælend him cwæð tō : Lōca nu ; þīn gelsafa hæfð ðes gehæled. And hē ðærrihte geseah, and fyligde þām Hælende, and hine mærsode. Ða eal þæt folc, þe þæt wundor geseh, hērede God mid micelre onbryrdnyssa. *Æ. H. i. 152.*

|| Ic arise of deaðe on þām ðriddan dæge. *Æ. H. i. 152.*

|| Hælend, Dauides bearn, gemiltsa mīn. *Æ. H. i. 156.*

|| Hwæt wilt ðu þæt ic ðe dō ? *Æ. H. i. 158.*

|| Lā leof, dō þæt ic mæge gesēon. *Æ. H. i. 158.*

|| Lōca nu ; þīn gelsafa ðes gehælde. *Æ. H. i. 158.*

19. 2-6. Zacheus wæs sum rīce mann ; and cēpte þæs Hælendes fæder, and wolde gesēon hwile hē wære, ac hē ne mihte for ðære menīgu ðe him mid ferde, forðan ðe hē wæs scort on wēstme. Ða forarn hē ðām Hælende, and stāh uppon ān trēow, þæt hē hine gesēon mihte. Crist ða beseah upp wið þæs rīcan, and cwæð : Zachee, stīh ārdlice adun, forðan ðe mē gedafenað þæt ic nu tō-dæg þe gecyrre. Zacheus ða swyftlice of ðām trēowe ālihte, and hine blissigende underfeng. *Æ. H. i. 58.*

praetereuntem, interrogabat quid hoc esset. Dixerunt autem ei quod Iesus Nazarenus transiret. Et clamavit, dicens : Iesu, fili David, miserere mei. Et qui praeibant increpabant eum ut taceret. Ipse vero multo magis clamabat : Fili David, miserere mei. Stans autem Iesus iussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens : Quid tibi vis faciam ? At ille dixit : Domine, ut videam. Et Iesus dixit illi : Respice ; fides tua te salvum fecit.

Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs, ut vidit, dedit laudem Deo.

19. 2-6. Et ecce vir nomine Zachaeus ; et hic princeps erat publicanorum, et ipse dives ; et quaerebat videre Iesum quis esset, et non poterat prae turba, quia statura pusillus erat. Et praecurrens ascendit in arborem symcomorum ut videret eum. . . . Suspiciens Iesus vidit illum, et dixit ad eum : Zachaeus, festinans descende, quia hodie in domo tua

19. 8-10. Ða astod he ætforan him, and him anmōdlice tō cwæð: Drihten, efne, ic tōdæle healfne dæl mīnra gōða ðearfum; and swā-hwæt-swā ic mid facne berȳpte, þæt ic wylle be feowerfealdum forgyldan. Drihten him tō cwæð: Nū tō-dæg is ðisum hirede hæl gefrēmmed, forðan ðe he is Abrahames ofspring. Ic cōm tō sēcenne and tō gehælenne þæt þe on mancynne losode. *Æ. H. i. 32.*

|| . . . Zacheus, se ðe healfe his æhta pearfum dælde, and mid healfum dæle forgeald be feowerfealdum swā-hwæt-swā he ær on unriht be anfealdum rēafode. . . . *Æ. H. i. 130, 132.*

19. 25. *See Matt. 25. 24-30.*

19. 41, 42. Ða-ða he genēalæhte þære ceastre, and he hi geseah, ða wēop he ofer hī. . . . Drihten cwæð tō ðære byrig: Gif þu wistest hwæt þe tōweard is, þonne wēope ðu mid mē<sup>1</sup>. Witodlice on ðisum dæge þu wunast on sibbe; ac ða tōweardan wraca sind nū bediglude fram ðinum sægum. *Æ. H. i. 403, 404.*

|| On ðysum dæge þu wunast on sibbe; ac sēo tōwearde wracu is nū bediglod fram ðinum sægum. *Æ. H. i. 403.*

19. 43, 44. Se tȳma cymð þæt ðīne fȳnd ðe ymbsittað mid ymbtrymminge, and ðe on ælce healfe genȳrwiað, and tō eorðan þe æstreccað, and ðīne bearn samod ðe on ðe sind. . . . And hī ne forlætað on ðe stān ofer stāne. *Æ. H. i. 403, 410.*

|| Forðan þe ðu ne oncnēowe ðone tīman ðīnre genēosunge. *Æ. H. i. 404.*

19. 45, 46. Drihten adræfde of ðam temple ða cȳpmen, þus cweð-

oportet me manere. Et festinans descendit, et excepit illum gaudens.

19. 8-10. Stans autem Zachaeus, dixit ad Dominum: Ecce dimidium bonorum meorum, Domine, do pauperibus; et si quid aliquem defraudavi, reddo quadruplum. Ait Iesus ad eum: Quia hodie salus domui huic facta est, eo quod et ipse filius sit Abrahae. Venit enim Filius hominis quærere et saluum facere quod perierat.

videns civitatem flevit super illam, dicens: Quia si cognovisses et tu, et quidem in hac die tua, quae ad pacem tibi; nunc autem abscondita sunt ab oculis tuis.

19. 43, 44. Quia venient dies in te, et circumdabunt te inimici tui vallo, et circumdabunt te, et coangustabunt te undique, et ad terram prosternent te, et filios tuos qui in te sunt; et non relinquent in te lapidem super lapidem, eo quod non cognoveris tempus visitationis tuae.

19. 41, 42. Et ut appropinquavit, 19. 45, 46. Et ingressus in templum,

<sup>1</sup> Note the curious exegesis.

ende : Hit is awriten þæt mīn hūs is gebedhūs ; and gē hit habbað gedōn sceaðum tō screafe. *Æ. H. i. 406.*

¶ Mīn hūs is gebedhūs ; and gē hit habbað gedōn sceaðum tō scræfe. *Æ. H. i. 410.*

19. 47. Hē . . . wæs lærende þæt folc dæghwomlice binnan ðam temple. *Æ. H. i. 406.*

¶ And hē wæs tæcende dæghwomlice binnan ðam temple. *Æ. H. i. 412.*

20. 25. *See Matt. 22. 21.*

20. 35, 36. Nān wer ne wifað, nē wif ne ceorlað, nē tēam ne bið getȳmed ; nē hī deaðes ne abyrigað siððan ; ac bæoð englum gelice. *Æ. H. i. 238.*

21. 9. Ðonne gē gehȳrað on middanearde gefeoht and sace, ne bæo gē afyrhte ; þās ðing sceolon ærest cuman, ac ne bið swā-ðeah þærrihte sēo geǣndung. *Æ. H. ii. 538.*

¶ Þās fræcednyssa sceolon ærest cuman, ac ne bið swā-ðeah þærrihte sēo geǣndung. . . . *Æ. H. ii. 538.*

21. 10, 11. Þeod ariſt onġean þeode, and rice winð onġean rice. . . . Micele eorðſtyrunga bæoð geond stōwa. . . . Coða becumað. . . . Hunger bið. . . . Ōgan of heofenum, and micele tæcna. *Æ. H. ii. 538.*

¶ Ðeod ariſt onġean ðeode, and rice onġean rice, and micele eorðſtyrunga bæoð gehwær, and cwealm, and hunger. *Æ. H. i. 608.*

21. 12-19. Swā-ðeah ærðanþe ðas ðing gelimpað, man eht eower, belæwende on gesamnungum, and tēonde tō cynegum, and tō ealdormannum, and tō cwearternum, for mīnum naman. . . . Þis eow gelimpð sōðlice on gewitnyssa. . . . Settað eornostlice on eowerum heortum, þæt gē ne þurfon æsmægan hū gē

coepit eiicere vendentes in illo et ementes, dicens illis: Scriptum est quia domus mea domus orationis est ; vos autem fecistis illam speluncam latronum.

19. 47. Et erat docens quotidie in templo. . . .

20. 35, 36. Illi vero . . . neque nubent, neque ducent uxores ; neque enim ultra mori poterunt ; aequales enim angelis sunt. . . .

21. 9. Cum autem audieritis praelia et seditiones, nolite terreri ; oportet primum haec fieri, sed nondum

statim finis.

21. 10, 11. Tunc dicebat illis: Surget gens contra gentem, et regnum adversus regnum. Et terraemotus magni erunt per loca, et pestilentiae, et fames, terroresque de coelo, et signa magna erunt.

21. 12-19. Sed ante haec omnia iniicient vobis manus suas, et persequentur tradentes in synagogas et custodias, trahentes ad reges et praesides, propter nomen meum ; continget autem vobis in testimonium. Ponite ergo in cor-



andwyrdan sceolon. Ic soðlice sylle ðow muð and wiððom, þam ne magon wiðstandan ne wiðcweðan ealle ðowere wiðerwinnan. . . . Ge beoð belæwede fram fæderum, and gebrōðrum, and fram mægum, and hi ðow to deaðe gewæcað. . . . Ge beoð andsæte eallum mannum for minum naman; and swa-ðeah ne losað an hær of ðowerum heafde. . . . On ðowerum geðylde ge geahniað ðow ðowere sawla. *Æ. H. ii. 540, 542, 544.*

|| Ne sceal ðow beon forloren an hær of ðowrum heafde.

*Æ. H. i. 236.*

|| On ðowrum geðylde ge habbað ðowere sawla. *Æ. H. ii. 92.*

21. 25. Tæcna beoð on sunnan, and on mōnan, and on steorrum; and on eorðan ðeoda ofðriccednys, for gemencgednyssæ sællicra yða and swēges. *Æ. H. i. 608.*

|| Tæcna gewurðað on sunnan, and on mōnan, and on steorrum; and on eorðan bið þeoda ofðryccednyss. *Æ. H. i. 608.*

21. 26-33. Menn forseariað for ðgan, and andbridunge ðæra ðinga þe becumað ofer ealne middangeard; witodlice heofonan mihta beoð astyrode. . . . Þonne wæ geseoð mannes Bearn cumende on wolenum, mid micelre mihte and mægenðrymme. . . . Þonne ðas wundra ongynnað, ahebbað þonne ðowre heafda, and behealdað, forðanðe ðower alýsednyss genælæhð. . . . Drihten cwæð: Behealdað þas fctreowa, and ealle oðre træowa; þonne hi spryttað, ðonne wite ge þæt hit sumorlæhð. Swa eac ge magon witan, ðonne ge ðas foresædan tæcna geseoð, þæt Godes rice genælæhð. . . . Soð ic ðow secge: Ne gewit ðeos mægð oð-þæt ealle ðas ðing gewurðað. . . . Heofen and eorðe gewitað; and mine word næfre ne gewitað. *Æ. H. i. 610, 612, 614, 616.*

dibus vestris non praemeditari quemadmodum respondeatis. Ego enim dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri. Tradimini autem a parentibus, et fratribus, et cognatis, et amicis, et morte afficient ex vobis. Et eritis odio omnibus propter nomen meum; et capillus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

21. 25. Et erunt signa in sole, et

luna, et stellis; et in terris pressura gentium, prae confusione sonitus maris et fluctuum.

21. 26-33. Arescentibus hominibus prae timore, et expectatione quae supervenient universo orbi; nam virtutes coelorum movebuntur. Et tunc videbunt Filium hominis venientem in nube cum potestate magna et maiestate. His autem fieri incipientibus, respicite, et levate capita vestra, quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte

- 21. 34.** Bsoð wære þæt eowere heortan ne beon gehæfgode mid oferfylle, and druncennysse, and mid woruldecarum, and se færlica deað become ofer eow. *Æ H. ii. 22.*
- 22. 3-5.** Hwæt, ða se deofol into Iudan bestop, an ðāra twelfa Drihtnes ðegenas. And he sōna eode to ðāra Iudeiscra rāde, and openlice befrān hwæt hi him feos geuðon, gif he ðone Hælend him belāwan mihte<sup>1</sup>. Hī ða þæs fægnodon, and þæt feoh gesetton on ðrittig scillingum<sup>1</sup>. *Æ H. ii. 242; cf. i. 26.*
- 22. 19.** See Matt. 26. 26-28, note.
- 22. 38.** Þær wæron twa swurd sīðlice gebrōhte to ðam wiðerstealle, gif hit swā Crist wolde. *Æ H. ii. 248.*
- 22. 50.** See Matt. 26. 51-54, note 2.
- 22. 51.** See *Æ H. ii. 246.*
- 22. 61.** See Matt. 26. 69-75, note 2.
- 22. 63-65.** See Matt. 26. 67, 68, and note.
- 23. 3.** See Matt. 27. 11.
- 23. 7-9.** Þa gemunde se ealdormann þæt Herodes wæs on ðære scire ða, and asende Crist him to. Herodes sōðlice wæs swiðe gebliissod mid ðære gesihðe, for his swiðlicum tæcnum, and wolde gesēon sum wundor fram him; ac Crist him nolde nān ðing to gecweðan. *Æ H. ii. 250.*
- 23. 11-16.** Ða forseah Herodes hine swiðe mid his hīrede, and be his hwītum rēafum hūxlice spræc, and asende hine sōna to ðam

ficulneam, et omnes arbores; cum producant iam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis quia non praeteribit generatio haec donec omnia fiant. Coelum et terra transibunt; verba autem mea non transibunt.

**21. 34.** Attendite autem vobis, ne forte graventur corda vestra in crapula et ebrietate, et curis huius vitae, et superveniat in vos repentina dies illa.

**22. 3-5.** Intravit autem Satanas in Iudam, . . . unum de duodecim.

Et abiit, et locutus est cum principibus sacerdotum et magistratibus. . . Et gavisus sunt. . .

**22. 38.** At illi dixerunt: Domine, ecce duo gladii hic. At ille dixit eis: Satis est.

**23. 7-9.** Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Ierosolymis erat illis diebus. Herodes autem, viso Iesu, gavisus est valde; . . . audierat multa de eo, et sperabat signum aliquod videre ab eo fieri. . . Ipse nihil illi responderebat.

**23. 11-16.** Sprevit autem illum Herodes cum exercitu suo, et illuxit

<sup>1</sup> From Matt. 26. 15, 'Et ait illis: Quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos.'

foresædan Pilate; and hi wurdon ða gefrýnd for ðære dæde, swā-swā hi næron næfre ær on life. Ða clypode Pilatus eft to ðam folce, cwæð be ðam Hælende þæt he unscyldig wære, forðanðe Herodes nē he eac ne mihte nænne gylt on him to deaðe afindan: cwæð þæt he wolde hine beswigan, and to life alætan. *Æ. H. ii. 252; cf. i. 478.*

23. 32. Ðær wæron gelædde mid ðam lifigendan Drihtne twægen scyldige sceaðan, for heora synnum to hōnne. *Æ. H. ii. 254.*

23. 34. Mīn heofenlica Fæder, ic ðe nu bidde, forgif ðas dæde þisum gedwolmannum, forðanðe hi nyton hwæt hi nu dōð.

*Æ. H. ii. 256; cf. ii. 258.*

|| Mīn Drihten, miltsa him; nyton hi hwæt hi dōð. *Æ. H. ii. 34.*

23. 39-43. An ðæra sceaðena eac swilce clypode: Gif ðu Hælend Crist sý, gehæl ðe and us. Ða andwyrde se oðer, hine ðrægende: Hwæt ðu lā, earming, ne ondrætst ðu ðe God? Wit synd gewitnode for wælhreawum dædum, and þes hālgas Hælend hangað her unscyldig. Eft ða se ylca clypode to Criste: Gemun ðu mīn, Drihten, þonne ðu mihtig becymst to ðinum aġenum rice, roderes Wealdend<sup>1</sup>! Se Hælend him cwæð to mid soðum behæte: Nu to-dæg ðu bist on neorxena wange mid mē. *Æ. H. ii. 256.*

|| Drihten, geðene mīn þonne ðu to þinum rice becymst. Crist him andwyrde: Soð ic þe secge: Nu to-dæg þu bist mid mē on neorxnawanges myrhðe. *Æ. H. i. 56.*

|| Drihten, beo mīn gemyndig þonne ðu cymst to ðinum rice. Drihten him andwyrde: Soð ic ðe secge: Nu to-dæg þu bist mid mē on neorxena wange. *Æ. H. ii. 78.*

indutum veste alba, et remisit ad Pilatum. Et facti sunt amici Herodes et Pilatus in ipsa die; nam antea inimici erant ad invicem. Pilatus autem, convocatis principibus sacerdotum, et magistratibus, et plebe, dixit ad illos: . . . Nullam causam inveni in homine isto ex his in quibus eum accusatis. Sed neque Herodes; nam remisit vos ad illum, et ecce nihil dignum morte actum est ei.

Emendatum ergo illum dimittam.

23. 32. Ducebantur autem et alii duo nequam cum eo, ut interficerentur.

23. 34. Pater, dimitte illis; non enim sciunt quid faciunt. . . .

23. 39-43. Unus autem de his qui pendebant latronibus blasphemabat eum, dicens: Si tu es Christus, salvum fac temetipsum et nos. Respondens autem alter, increpabat eum, dicens: Neque

<sup>1</sup> A poetical epithet; indeed the speech might be printed as two lines of alliterative verse.

23. 44. *See* Matt. 27. 45.  
 23. 46. *See* Matt. 27. 50-53, note 2.  
 23. 48. And seo oðer menigu ðe ðær mid stōdon beoton heora brōst, būgende tō Gode. *Æ. H. ii. 232.*  
 23. 56. *See* *Æ. H. i. 220.*  
 24. 1. *See* *Æ. H. i. 220.*  
 24. 13, 14. *ƒ*odon twāgen Drihtnes leorningenihtas tō ānre byrig, seo wæs fīf mīla fram Hierusalem, Emmaus gehāten; þa eodon hī, sprecende ymbe þæs Hælendes þrōwunge him betwȳnan. *Æ. H. ii. 284.*  
 24. 25 ff. *See* *Æ. H. ii. 284, 286.*  
 24. 36-39. Þa set næxtan cōm se Hælend tō his leorningenihtum, þær hī gegaderode wæron, and cwæð him tō: Sȳ sibb betwux eow; ic hit eom, ne beo gē nā āfyrhte. Þa wurdon hī āfærede, and wendon þæt hit sum gāst wære. Ða cwæð hē him tō: Hwī sind gē āfærede, and mislice ðencað be mē? Sceawiað mīne handa and mīne fēt, þe wæron mid næglum þurhdrifene. Grāpiað and sceawiað; gif ic gāst wære, ðonne næfde ic flāsc and bān. *Æ. H. i. 220.*  
 24. 42, 43. . . . þæt Crist æte æfter his āriste gebrædne fisc and hunies beobrēad. *Æ. H. ii. 292; cf. i. 296.*  
 24. 50, 51. And hē lādde hī ða ut of ðære byrig up tō ānre dūne

tu times Deum, quod in eadem damnatione es? Et nos quidem iuste, nam digna factis recipimus; hic vero nihil mali gessit. Et dicebat ad Iesum: Domine, memento mei cum veneris in regnum tuum. Et dixit illi Iesus: Amen dico tibi: Hodie mecum eris in paradiso.

23. 48. Et omnis turba eorum qui simul aderant ad spectaculum istud, et videbant quae fiebant, percutientes pectora sua revertebantur.  
 24. 13, 14. Et ecce, duo ex illis ibant ipsa die in castellum, quod erat in spatio stadium sexaginta ab Ierusalem, nomine Emmaus; et ipsi loquebantur ad invicem de his omnibus quae acciderant.
24. 36-39. Dum autem haec loquuntur, stetit Iesus in medio eorum, et dicit eis: Pax vobis: ego sum; nolite timere. Conturbati vero et conterriti, existimabant se spiritum videre. Et dixit eis: Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ego ipse sum; palpate, et videte; quia spiritus carnem et ossa non habet, sicut me videtis habere.  
 24. 42, 43. At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis. . . .  
 24. 50, 51. Eduxit autem eos foras in Bethaniam, et, elevatis manibus suis, benedixit eis. Et factum est,

ðe is gecweden Mons Oliueti<sup>1</sup>, and hī geblētsode upāhafenum handum. þā mid þære blētsunge fērde hē tō heofonum.

Æ. H. i. 294, 296; cf. Acts 1. 9-15.

24. 52. See Acts 1. 9-15, note.

### JOHN.

1. 1-3. On frymðe wæs Word, and þæt Word wæs mid Gode, and þæt Word wæs God. Þis wæs on frymðe mid Gode. Ealle ðing sind purh hine geworhte; and nis nān þing buton him gesceapen. Æ. H. i. 70; cf. i. 280.

|| On frymðe wæs Word, and þæt Word wæs mid Gode, and þæt Word wæs God. Æ. H. i. 40, 35A.

1. 9. See Æ. H. i. 294.

1. 14. Þæt ylce Word wæs geworden flāsc, and wunode on us, þæt wē hine gesēon mihton. Æ. H. i. 40.

1. 18. Hē wæs āfre on ðæs Fæder bōsme. Æ. H. i. 280, 282.

1. 23. See Isa. 40. 3, 4.

1. 29, 30. Ðā-ðā Iohannes hine geseah cumende tō him, þā cwæð hē be him: Hēr gæð Godes Lamb, se ðe ætbrȳt and adylegað middaneardes synna. Be ðysum ic sæde eow ār: Sē ðe æfter mē cymð, hē is beforan me; forðanðe hē wæs ār ic gewurde.

Æ. H. ii. 38.

|| Lōca nū! Efne, hēr gæð Godes Lamb, se ðe ætbrēt middangeardes synna. Æ. H. i. 35A.

|| Þu Godes Lamb, ðe ætbrēst middaneardes synna. Æ. H. ii. 264.

|| . . . þæt hē wære Godes Lamb, se ðe ætbrūde middaneardes synna. Æ. H. ii. 40.

1. 32. See Æ. H. i. 104.

2. 1, 2. Gifta wæron gewordene on anum tūne ðe is geciged

dum benediceret illis, recessit ab eis, et ferebatur in coelum.

et habitavit in nobis. . . .

1. 18. . . . Qui est in sinu Patris. . . .

1. 29, 30. Altera die vidit Ioannes Iesum venientem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccatum mundi. Hic est de quo dixi: Post me venit vir qui ante me factus est; quia prior me erat.

2. 1, 2. Et die tertia nuptiae factae sunt in Cana Galilaeae; et erat

### JOHN.

1. 1-3. In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt; et sine ipso factum est nihil quod factum est.

1. 14. . . . Verbum caro factume st,

<sup>1</sup> From Acts 1. 12, 'a monte, qui vocatur Oliveti.'

Chana, on ðam Galileiscan earde; and ðær wæs Maria, þæs Hælendes mōder. Se Hælend wæs eac gelaðod to þam giftum. *Æ. H. ii. 54; cf. i. 5.*

2. 3. Wīn ātorode æt ðam giftum. *Æ. H. ii. 54.*

|| Þa gelamp hit þæt æt ðam giftum wīn wearð ātorod.  
*Æ. H. i. 5.*

2. 4. Drihten cwæð to hys mēder: Fæmne, hwæt is mē and ðe to ðan? *Æ. H. ii. 54.*

2. 6. Æt þam giftum wæron gesette six stānene wæterfatu, æfter ðæra Iudeiscra clānsunge, healdende ænflīge twyfealde gemetu, oððe þryfealde. *Æ. H. ii. 56; cf. i. 5.*

2. 7 ff. See *Æ. H. i. 5, 168.*

2. 10, 11. Se drihtealdor cwæð to ðam brýdguman: Ælc man sylð on forandæge his gōde wīn, and þæt waccre þonne ða geþeoras druncniað; þu soðlice heolde þæt gōde wīn oð ðiss. . . . Þis tæcn worhte se Hælend on angynne his wundra, on ðam Galileiscan Chana, and geswutelode his wuldor; and his leorningenihtas on hine gelyfdon. *Æ. H. ii. 70, 72; cf. i. 26.*

2. 14. Ðær sæton myneteras, and ðær wæron gecyþe hryðeru, and scēp, and culfran. *Æ. H. i. 406.*

|| Ðær wæron gecyþe oxan, and scēp, and culfran, and þær sæton myneteras. *Æ. H. i. 412.*

2. 15. Hē worhte āne swipe of rāpum, and hī ealle mid gebæate utāscynde. *Æ. H. i. 406.*

|| Mid swype ða cýpan utadræfde. *Æ. H. i. 410.*

3. 3. Buton gehwā beo tuwa ācenned, ne mæg hē nā faran into heofonan rice. *Æ. H. ii. 10.*

mater Iesu ibi. Vocatus est autem et Iesus . . . ad nuptias.

2. 3. Et deficiente vino. . . .

2. 4. Et dicit ei Iesus: Quid mihi et tibi est, mulier? . . .

2. 6. Erant autem ibi lapideae hy-driae sex positae secundum purificationem Iudaeorum, capientes singulae metretas binas vel ternas.

2. 10, 11. Et dicit ei: Omnis homo primum bonum vinum ponit; et, cum inebriati fuerint, tunc id quod deterius est; tu autem ser-

vasti bonum vinum usque adhuc. Hoc fecit initium signorum Iesus in Cana Galilaeae, et manifestavit gloriam suam; et crediderunt in eum discipuli eius.

2. 14. Et invenit in templo vendentes boves, et oves, et columbas, et numularios sedentes.

2. 15. Et cum fecisset quasi flagellum de funiculis, omnes eiecit de templo. . . .

3. 3. . . . Nisi quis renatus fuerit denuo, non potest videre regnum Dei.

3. 5. Buton gehwā beo geedcenned of wætere and of ðān Hālgan Gæste, ne mæg hē faran intō Godes rice. *Æ. H. ii. 12.*

|| Buton gehwā beo geedcenned of wætere and of þām Hālgum Gæste, ne mæg hē faran intō heofenan rice. *Æ. H. i. 94.*

3. 13. Nān man ne astihð tō heofonum buton sē ðe of heofenum astah, mannes Bearn sē ðe is on heofenum. *Æ. H. ii. 386.*

|| Mannes Bearn þe of heofenum astah, and on heofenum is. *Æ. H. ii. 386.*

3. 14, 15. Swā-swā Moyses ahof ðā næddran on ðām wæstene, swā gedafenað þæt ic beo ahafen, þæt ælc ðære þe on mē gelyfð ne losige, ac þæt hē hæbbe þæt sēc lif. *Æ. H. ii. 238.*

3. 16. Swā swiþe lufode God pysne middangeard, þæt hē his ancennedan Sunu sealde for us. *Æ. H. i. 528.*

3. 29. Sē ðe brýde hæfð, hē is brýdguma. *Æ. H. ii. 10.*

3. 30. Criste gedafenað þæt hē weaxe, and mē þæt ic wanigende beo. *Æ. H. i. 356.*

4. 21. Gelyf mē. *Æ. H. i. 482.*

4. 34. Mīn mēte is þæt ic wyrce mīnes Fæder willan, þæt is rihtwisnys. *Æ. H. i. 552.*

4. 46, 47, 50-53. Sum undercýning cōm tō Criste, and hine bæd þæt hē hām mid him sīðode, and his sunu gehælde; forðan þe hē læig æt forðsīðe. Þā cwæð se Hælend tō ðām undercýninge: Gewend þe hām, þīn sunu leofað. Hē gelyfde þæs Hælendes spræce, and hām sīðode. Ða cōmon his ðegnas him tōgeanes, and cýddon þæt his sunu gesund wære. Hē ða befrān on hwilcere tide hē gewyrpte. Hī sædon: Gyrstandæg ofer midne dæg hine forlet se fēfor. Þā oncnēow se fæder þæt hit wæs sēo tid on ðære ðe se Hælend him tō cwæð: Far ðe hām, þīn sunu leofað. Se cýning gelyfde ða on God, and eal his hīred. *Æ. H. i. 128.*

3. 5. . . . Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Dei.

3. 13. Et nemo ascendit in coelum nisi qui descendit de coelo, Filius hominis qui est in coelo.

3. 14, 15. Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis, ut omnis qui credit in ipsum non pereat, sed habeat vitam aeternam.

3. 16. Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret. . . .

3. 29. Qui habet sponsam, sponsus est. . . .

3. 30. Illum oportet crescere, me autem minui.

4. 21. . . . Crede mihi. . . .

4. 34. . . . Meus cibus est ut faciam voluntatem eius qui misit me. . . .

4. 46, 47, 50-53. . . . Et erat quidam

5. 14. Efne, nū ðu eart gehæled; ne synga ðu heononforð, þý-læs-  
ðe ðe sum ðing wyrse gelimpe. *Æ. H. i. 330.*
5. 17. Mīn Fæder wyrceð dæghwomlice oð þis, and ic wyrce.  
*Æ. H. ii. 206.*
5. 28, 29. Se tīma cymð þæt ealle ðā þe on byrgenum beoð,  
gehýrað Godes Suna stemne, and hī forð gāð: þā ðe gōd  
worhton tō lifes āriste; þā sōðlice þe yfel worhton tō geniðe-  
runge āriste. *Æ. H. ii. 568.*
6. 1-14. Se Hælend ferde ofer ðā Galileiscan sǣ, þe is gehāten  
Tyberiadis; and him filigde micel mēnigū, forðonþe hī be-  
heoldon ðā tǣcna þe hē worhte ofer ðā untruman mēn. Þā  
astah se Hælend up on āne dūne, and þær sæt mid his leorning-  
cnihtum. And wæs ðā swiðe gehēnde sēo hālige Ēaster-  
trid. Þā beseah se Hælend up, and geseah þæt ðær wæs  
mycel mēnisc tōweard, and cwæð tō anum his leorningcnihta,  
se wæs gehāten Philippus: Mid hwām mage wē bigan hlaf  
ðisum folce? Þis hē cwæð tō fandunge þæs leorningcnihtes;  
hē sylf wiste hwæt hē dōn wolde. Ða andwyrde Philippus:  
þeah hēr wæron gebohte twā hund pēningwurð hlāfes, ne mihte

regulus. . . Abiit ad eum, et roga-  
bat eum ut descenderet et sanaret  
filium eius; incipiebat enim mori.  
. . . Dicit ei Iesus: Vade, filius tuus  
vivit. Credidit homo sermoni  
quem dixit ei Iesus, et ibat. Iam  
autem eo descendente, servi oc-  
currerunt ei, et nuntiaverunt di-  
centes quia filius eius viveret.  
Interrogabat ergo horam ab eis  
in qua melius habuerit. Et dix-  
erunt ei: Quia heri hora septima  
reliquit eum febris. Cognovit  
ergo pater quia illa hora erat in  
qua dixit ei Iesus: Filius tuus  
vivit. Et credidit ipse, et domus  
eius tota.

5. 14. . . . Ecce, sanus factus es;  
iam noli peccare, ne deterius tibi  
aliquid contingat.
5. 17. . . . Pater meus usque modo  
operatur, et ego operor.
5. 28, 29. . . . Venit hora in qua  
omnes qui in monumentis sunt

audient vocem Filii Dei, et pro-  
cedent: qui bona fecerunt in  
resurrectionem vitae; qui vero  
mala egerunt in resurrectionem  
iudicii.

6. 1-14. . . . Abiit Iesus trans mare  
Galilaeae, quod est Tiberiadis;  
et sequebatur eum multitudo  
magna, quia videbant signa quae  
faciebat super his qui infirma-  
bantur. Subiit ergo in montem  
Iesus, et ibi sedebat cum disci-  
pulis suis. Erat autem proximum  
pascha, dies festus Iudaeorum.  
Cum sublevasset ergo oculos Iesus,  
et vidisset quia multitudo maxima  
venit ad eum, dixit ad Philippum:  
Unde ememus panes, ut mandu-  
cent hi? Hoc autem dicebat  
tentans eum; ipse enim sciebat  
quid esset facturus. Respondit  
ei Philippus: Ducentorum den-  
nariorum panes non sufficiunt  
eis, ut unusquisque modicum quid



furðon hyra ælc anne bitan of ðam gelæccan. þa cwæð an his leorningenihta, se hætte Andreas, Petres brōðor: Hēr byrð an enapa fīf bērene hlāfas and twēgen fixas; ac tō hwān mæg þæt tō swā micelum werode? þa cwæð se Hælend: Dōð þæt þæt folc sitte. And þær wæs micel gærs on ðære stōwe, myrige on tō sittenne. And hī ða ealle sæton, swā-swā mihte bēon fīf ðusend wera. Ða genam se Hælend þa fīf hlāfas; and blētsode, and tōbræc, and tōdælde betwux ðam sittendum; swā gelice eac þa fixas tōdælde; and hī ealle genōh hæfdon. þa-ða hī ealle fulle wæron, ða cwæð se Hælend tō his leorningcnihtum: Gaderiað þa lāfe, and hī ne losion. And hī ða gegaderodon ða bricas, and gefyldon twēlf wilian mid ðære lāfe. þæt folc ða, ðe ðis tacen geseah, cwæð þæt Crist wære sōð witega, se ðe wæs tōweard tō ðisum middangearde. *Æ. H. i. 180, 182; cf. ii. 396.*

|| Dōð þæt þæt folc sitte. *Æ. H. i. 184.*

|| Se Hælend hēt þa gegadrian þa lāfe, þæt hī losian ne sceoldon; and hī ða gefyldon twēlf wilion mid þam bricum.

*Æ. H. i. 190.*

|| Hī ða gegaderodon twēlf wilian fulle mid þam bricum.

*Æ. H. i. 190.*

|| þæt folc ða, þe þæt wundor geseah, cwædon be Criste þæt hē wære sōð witega ðe tōweard wæs. *Æ. H. i. 190.*

|| þæt folc cwæð ða be Criste, þæt hē wære sōð witega.

*Æ. H. i. 190.*

6. 15, 16, 19. þæt folc rædde be him þæt hī woldon hine gelæccan, and ahebban tō cyninge. . . . þa-þa Crist ongeat ðæs

accipiat. Dicit ei unus ex discipulis eius, Andreas frater Simonis Petri: Est puer unus hic qui habet quinque panes hordeaceos et duos pisces; sed hæc quid sunt inter tantos? Dixit ergo Iesus: Facite homines discumbere. Erat autem foenum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accepit ergo Iesus panes; et cum gratias egisset, distribuit discumbentibus; similiter et ex piscibus quantum volebant. Ut autem impleti sunt, dixit discipulis suis:

Colligite quae superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quae superfuērunt his qui manducaverant. Illi ergo homines, cum vidissent quod Iesus fecerat signum, dicebant: Quia hic est vere propheta, qui venturus est in mundum.

6. 15, 16, 19. Iesus ergo cum cognovisset quia venturi essent, ut raperent eum et facerent eum regem, fugit iterum in montem

folces willan, ða fleah he anstandende to anre dūne, and his gefēran gewēndon to sǣ. . . . Ða on niht eode se Hǣlend up-on ðam wætere mid drium fōtum, oð-þæt he cōm to his leorn-ingenihtum, ðær-ðær hi wæron on rēwute. *Æ. H. i. 162*; cf. i. 26, 106. See also Matt. 14. 22 ff.

6. 29. Þæt is Godes weorc, þæt gē on ðone gelyfan þe he āsēnde. *Æ. H. ii. 412.*

6. 49. Fela manna æton of ðam heofonlican mēte on ðam wēstene, and druncon þone gāstlican drēnc<sup>1</sup>, and wurden swā-ðeah dēade. *Æ. H. ii. 274.*

6. 50. Sē ðe of ðam hlāfe geett, ne swyrt he on ecnysse. *Æ. H. i. 34.*

6. 51. Ic eom se liflica hlāf þe of heofenum āstah; and swā-hwā-swā of ðam hlāfe geett, he leofað on ecnysse; and se hlāf ðe ic sylle for middaneardes life is mīn lichama. *Æ. H. ii. 202.*

|| Ic eom se liflica hlāf, þe of heofenum āstah. *Æ. H. i. 34*; cf. ii. 292.

6. 53, 54, 58 (Vulg. 54, 55, 59). Sōð, sōð, ic eow sēge: Næbbe gē lif on eow, būton gē eton mīn flāsc and drincon mīn blōd. Sē ðe et mīn flāsc, and mīn blōd drincð, he wunað on mē, and ic on him, and he hæfð þæt ece lif, and ic hine ārære on ðam ęndenæxtan dæge. Ic eom se liflica hlāf ðe of heofonum āstah. Nā swā-swā eowere forðfæderas æton þone heofenlican mēte on wēstene, and siððan swulton; sē ðe et ðisne hlāf, he leofað on ecnysse. *Æ. H. ii. 266.*

|| Sē ðe et mīn flāsc, and drincð mīn blōd, he hæfð ece lif. *Æ. H. ii. 274.*

ipse solus. Ut autem sero factum est, descenderunt discipuli eius ad mare. . . . Cum remigassent ergo, . . . vident Iesum ambulantiem supra mare, et proximum navi fieri. . . .

6. 29. . . . Hoc est opus Dei, ut credatis in eum quem misit ille.

6. 49. Patres vestri manducaverunt manna in deserto, et mortui sunt.

6. 50. . . . Si quis ex ipso manduca-verit, non moriatur.

6. 51. Ego sum panis vivus qui de coelo descendit. Si quis mandu-

caverit ex hoc pane, vivet in aeternum; et panis quem ego dabo caro mea est pro mundi vita.

6. 54, 55, 59. Dixit ergo eis Iesus: Amen, amen, dico vobis: Nisi manducaveritis carnem Filii hominis, et biberitis eius sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternam; et ego resuscitabo eum in novissimo die. . . . Hic est panis qui de coelo descendit. Non

<sup>1</sup> From 1 Cor. 10. 4, 'et omnes eundem potum spiritalem biberunt.'

6. 69. *See* Æ. H. i. 190.

7. 38. Swā-hwām-swā ðyrste, cume tō mē and drince, and of his innoðe fleowð liflic wæter. Æ. H. ii. 274.

8. 12. Ic eom læht ealles middangeardes; sē ðe mē fyligð, ne cymð hē nā on þýstrum, ac hē hæfð lifes læht. Æ. H. i. 144.

|| Ic eom middangeardes læht; sē ðe me fyligð, ne gæð hē on þeostrum, ac hē hæfð lifes læht. Æ. H. i. 530.

8. 34. Sōð, sōð, ic eow sæge: Ælc ðāra ðe synne wyrð, hē bið þonne ðære synne ðeow. Æ. H. ii. 228.

8. 44. Gē sind deofles bearn, and gē willað eoweres fæder willan wyrcan; hē wæs manslaga fram frymðe, and hē ne wunode on sōðfæstnysse, forðanðe nān sōðfæstnys nis on him. Æ. H. ii. 226.

8. 46. Hwile eower ðreað mē be synne? Gif ic sōð sæge, hwī nelle gē mē gelyfan? Æ. H. ii. 226.

|| Hwile eower ðreað mē for synne? . . . Gif ic sōð sæge, hwī nelle gē mē gelyfan? Æ. H. ii. 226.

8. 47. Sē ðe fram Gode is, hē gehyrð Godes word; forðr gē nellað gehýran, forðanðe gē ne sind fram Gode. Æ. H. ii. 226, 228.

|| Sē ðe is fram Gode, hē gehyrð Godes word. . . . Forðr gē nellað gehýran, forðanðe gē ne sind fram Gode. Æ. H. ii. 228.

8. 48. Þā Iudeiscan cwædon be Crīste þæt hē wære Samaritanisc, and hæfde deofol on him. Æ. H. ii. 228.

8. 49. Ic ærwurðige minne Fæder, and gē unærwurðiað mē. Æ. H. i. 442; ii. 230.

8. 50. Ne sēce ic min wuldor; sē is ðe sēcð and tōscæt. Æ. H. ii. 230.

|| Ic ne sēce min wuldor; is swā-ðeah se ðe sēcð and tōscæt. Æ. H. ii. 232.

sicut manducaverunt patres vestri manna, et mortui sunt; qui manducat hunc panem vivet in aeternum.

7. 38. Qui credit in me, . . . flumina de ventre eius fluent aquae vivae.

8. 12. . . . Ego sum lux mundi; qui sequitur me non ambulat in tenebris, sed habebit lumen vitae.

8. 34. . . . Amen, amen, dico vobis quia omnis qui facit peccatum servus est peccati.

8. 44. Vos ex patre diabolo estis, et desideria patris vestri vultis facere. Ille homicida erat ab

initio, et in veritate non stetit, quia non est veritas in eo. . . .

8. 46. Quis ex vobis arguet me de peccato? Si veritatem dico vobis, quare non creditis mihi?

8. 47. Qui ex Deo est verba Dei audit. Propterea vos non auditis, quia ex Deo non estis.

8. 48. Responderunt ergo Iudaei, et dixerunt ei: Nonne bene dicimus nos quia Samaritanus es tu, et daemonium habes?

8. 49. . . . Honorifico Patrem meum, et vos inhonorastis me.

8. 50. Ego autem non quaero glo-

8. 51-55. Soð, soð, ic eow sæge : Swā-hwā-swā mīn word hylt, ne gealhð hē deað on æcnysse. . . . Ðā Iudeiscan cwædon : Nu wē oncnāwað þæt ðū eart wōd. Abraham forðferde, and witegan ; and ðū sægst : Swā-hwā-swā mīn word hylt, ne onbyrigð hē deaðes on æcnysse. . . . Hwilene wyrest ðū ðe sylfne ? . . . Drihten andwyrde : Gif ic mē sylfne wuldrige, þonne bið mīn wuldor naht. Mīn Fæder is ðe mē wuldrað, be ðam gē sægað þæt hē eower God sȳ ; and gē hine ne oncnēowon. . . . Ic hine cann, and gif ic sæge þæt ic hine ne cunne, þonne bēo ic leas, eow gelic. *Æ. H. ii. 232, 234.*

|| Gē sægað þæt hē eower God sȳ ; and gē hine ne oncnēowon. *Æ. H. ii. 234.*

8. 56. Abraham, eower fæder, blissode þæt hē mīnne dæg gesāwe, and hē geseah, and þæs fægnode. *Æ. H. ii. 234.*

8. 57, 58. Hwæt, ðā Iudeiscan yrsigende cwædon to Crīste : Hwæt lā, gīt ðū ne eart fiftig gēara, and gesāwe ðū Abraham ? Drihten him andwyrde : Soð, soð, ic eow sæge : Ærðanðe Abraham gewurde, ic eom. *Æ. H. ii. 236.*

|| Ærðanpe Abraham gewurde, ic eom. *Æ. H. ii. 236.*

8. 59. Hī ðā nāmon stānas, þæt hī hine torfodon. . . . Se Hælend soðlice hine behyðde, and eode of ðam temple. *Æ. H. ii. 236.*

9. 2, 3. His leorningnihtas hine axodon, for hwæs synnum se mann wurde swā blind æcenned. Ðā cwæð se Hælend þæt hē nāre for his ægenum synnum, ne for his māga, blind geboren,

riam meam ; est qui quaerat et iudicet.

8. 51-55. Amen, amen, dico vobis : Si quis sermonem meum servaverit, mortem non videbit in aeternum. Dixerunt ergo Iudaei : Nunc cognovimus quia daemonium habes. Abraham mortuus est, et prophetae ; et tu dicis : Si quis sermonem meum servaverit, non gustabit mortem in aeternum. . . . Quem te ipsum facis ? Respondit Iesus : Si ego glorifico meipsum, gloria mea nihil est ; est Pater meus qui glorificat me, quem vos dicitis quia Deus vester est ; et non cognovistis eum. Ego autem novi

eum ; et si dixerō quia non scio eum, ero similis vobis, mendax. . . .

8. 56. Abraham pater vester exultavit ut videret diem meum ; vidit, et gavisus est.

8. 57, 58. Dixerunt ergo Iudaei ad eum : Quinquaginta annos nondum habes, et Abraham vidisti ? Dixit eis Iesus : Amen, amen, dico vobis : Antequam Abraham fieret, ego sum.

8. 59. Tulerunt ergo lapides, ut iacerent in eum. Iesus autem abscondit se, et exivit de templo.

9. 2, 3. Et interrogaverunt eum discipuli eius : Rabbi, quis peccavit, hic, aut parentes eius, ut caecus nasceretur ? Respondit Iesus :

ac forðr þæt Godes wundor þurh hine geswutelod wære.

Æ. H. i. 474.

9. 6, 7. See Æ. H. i. 474.

10. 11, 12. Ic eom gōd hyrde; se gōda hyrde sylð his āgen lif for his scēapum. Se hȳra, se ðe nis riht hyrde, hē gesihð þone wulf cuman, and hē forlæt ðā scēp, and flȳhð; and se wulf sum gelæcð, and ðā oðre tōstencð. Æ. H. i. 238.

|| Se gōda hyrde sylð his āgen lif for his scēapum. Æ. H. i. 238.

|| Se hȳra flȳhð, þonne hē ðone wulf gesihð. Æ. H. i. 240.

10. 13. He flȳhð, forðanðe hē is hȳra, and nā hyrde. Æ. H. i. 240.

10. 14-16. Ic eom gōd hyrde, and ic oncnāwe mīne scēp, and hī oncnāwað mē. . . . Swā-swā mīn Fæder oncnāwð mē, and ic oncnāwe hine; and ic sylle min āgen lif for mīnum scēapum. . . . Ic hæbbe oðre scēp, þe ne sind nā of ðisre ēowde; and ðā ic sceal lādan, and hī gehyrað mīne stemne; and sceal beon ān ēowd, and ān hyrde. Æ. H. i. 242, 244.

|| Ic hæbbe oðre scēp, þā ðe ne sind of ðyssere ēowde; and ðā ic sceal lādan, and hī gehyrað mīne stemne. Æ. H. ii. 114.

10. 18. Mihte ic hæbbe mīne sǣwle tō syllenne, and ic sǣðelice mæg hī eft geniman. Æ. H. ii. 244.

10. 34. Ic cwæð: Gē sind godas. Æ. H. i. 324; cf. i. 366.

|| Sōðlice mēn syndon godas gecigede. Æ. H. i. 40.

11. 5. See Æ. H. ii. 438.

11. 21. Drihten, gif ðū hēr andwerd wære, nāre ure brōðer forð-faren. Æ. H. i. 130.

11. 25, 26. Ic eom ǣrist and lif; sē ðe gelyfð on mē, þeah-ðe hē

Neque hic peccavit, neque parentes eius, sed ut manifestentur opera Dei in illo.

10. 11, 12. Ego sum pastor bonus; bonus pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cuius non sunt oves propriae, videt lupum venientem, et dimittit oves, et fugit; et lupus rapit, et dispergit oves.

10. 13. Mercenarius autem fugit, quia mercenarius est. . . .

10. 14-16. Ego sum pastor bonus, et cognosco meas, et cognoscunt me meae. Sicut novit me Pater,

et ego agnosco Patrem; et animam meam pono pro ovibus meis. Et alias oves habeo, quae non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient; et fiet unum ovile, et unus pastor.

10. 18. . . . Potestatem habeo ponendi eam, et potestatem habeo iterum sumendi eam. . . .

10. 34. . . . Ego dixi: Dii estis.

11. 21. . . . Domine, si fuisses hic, frater meus non fuisset mortuus.

11. 25, 26. . . . Ego sum resurrectio et vita; qui credit in me, etiam si mortuus fuerit, vivet; et omnis

dead beo, he leofað; and ælc ðæra þe leofað, and on mæ gelyfð,  
ne swelte he on ecnysse. *Æ. H. ii. 240.*

11. 33, 35. Ða gedrēfde he hine sylfne, and tēaras āgeat. *Æ. H. i. 498.*

11. 39. *See* *Æ. H. i. 206, 496.*

11. 43. And mid micelre stemne clypode: Lazare, gā forð.  
*Æ. H. i. 498.*

11. 44. Tolýsað his bēndas, þæt he gān mæge. *Æ. H. i. 234.*

11. 53. Ða Iudeiscan ealdras geornlice smēadon hū hi Hælend Crist  
æcweðan mihton. *Æ. H. ii. 242.*

12. 10, 11. Þa heafodmenn þæs folces smēadon betwux him þæt hi  
woldon ofslean þone Lazarum, þe Crist of deaðe awrēhte; forðan-  
ðe manega ðæs folces menn gelyfdon on þone Hælend, þurh ðæs  
deadan mannes ārist. *Æ. H. i. 206.*

12. 26. Se ðe mæ þenige, fylige he mæ. *Æ. H. i. 160.*

þær-þær ic sylf beo, þær bið min ðen. *Æ. H. ii. 386, 440.*

12. 31. . . . þæt he wære middangeardes ealdor, and he sceolde  
beon utadrēfed. *Æ. H. i. 172.*

13. 4, 5, 12, 14, 15. Þa aras Drihten of ðam gereorde, and āwearp  
his rēaf swiðe ricene; wearð þa bewāfed mid ānre wæter-  
scýtan. And his gingrena fet eadmōdlice āðwōh. And eft his  
rēaf ārdlice genam, and hi sittende ðisum wordum gespræc:  
Ic gesette eow nū sōðe gebýsnunge, þæt eower ælc sceole oðres  
fet āðwean, swā-swā ic lareow eow līðebig āðwōh. *Æ. H. ii. 242.*

13. 21. *See* Matt. 26. 20-25, note.

13. 35. Be ðam oncnāwað ealle men þæt gē sind mine folgeras,  
gif gē habbað lufe eow betwýnan. *Æ. H. ii. 522.*

qui vivit, et credit in me, non  
moriatur in aeternum. . . .

11. 33, 35. . . . Turbavit seipsum, . . .  
et lacrymatus est Iesus.

11. 43. . . . Voce magna clamavit:  
Lazare, veni foras.

11. 44. . . . Solvite eum, et sinite  
abire.

11. 53. Ab illo ergo die cogitaverunt  
ut interficerent eum.

12. 10, 11. Cogitaverunt autem prin-  
cipes sacerdotum ut et Lazarum  
interficerent; quia multi propter  
illum abibant ex Iudaeis, et crede-  
bant in Iesum.

12. 26. Si quis mihi ministrat, me

sequatur; et ubi sum ego, illic et  
minister meus erit. . . .

12. 31. . . . Nunc princeps huius  
mundi eiicietur foras.

13. 4, 5, 12, 14, 15. Surgit a coena,  
et ponit vestimenta sua; et, cum  
accepisset linteam, praecinxit se.  
. . . Et coepit lavare pedes disci-  
pulorum. . . . Accepit vestimenta  
sua; cum recubisset iterum, dixit  
eis: . . . Vos debetis alter alterius  
lavare pedes. Exemplum enim  
dedi vobis. . . .

13. 35. In hoc cognoscent omnes  
quia discipuli mei estis, si dilec-  
tionem habueritis ad invicem.

14. 2. On mines Fæder huse sind fela wununga. *Æ. H. i. 350.*  
 || Drihten cwæð . . . þæt on his Fæder huse sindon fela wununga. *Æ. H. i. 446.*
14. 6. Ic eom weig, and sōðfæstnys, and lif. *Æ. H. i. 154, 156.*  
 || Ic eom sōðfæstnys. *Æ. H. i. 484.*
14. 23. Sē ðe me lufað, hē hylt mīn bebod; and mīn Fæder hine lufað, and wit cumað tō him, and mid him wuniað. *Æ. H. i. 362.*  
 || Sē ðe mē lufað, hē hylt mīn bebod; and mīn Fæder hine lufað for ðære hýrsumnysse, and wit cumað him tō, and him mid wuniað. *Æ. H. ii. 314.*  
 || Sē ðe mē lufað, hē hylt mīn bebod. *Æ. H. ii. 314.*
14. 24. Sē ðe mē ne lufað, ne hylt hē mīn bebod. *Æ. H. ii. 316.*
14. 26. Hē eow tiht and gewissað tō eallum ðām ðingum ðe ic eow sæde. *Æ. H. i. 298; cf. i. 530.*
14. 27. Ic forlæte eow sibbe; and ic forgife eow mīne sybba. *Æ. H. ii. 380.*
15. 5. Ne mage gē nān ðing dōn butan mē. *Æ. H. i. 310.*  
 || Ne mage gē nān ðing tō gōde gedōn buton mē. *Æ. H. ii. 432.*
15. 12-16. Ðis is mīn bebod, þæt gē lufion eow betwýnan, swā-swā ic eow lufode. Næfð nān man māran lufe þonne hē sylle his sǣwle for his frēondum. Gē sind mīne frýnd, gif gē dōð swā-swā ic eow beþeode. Ne hāte ic eow þeowan, forðanðe se þeowa nāt hwæt his hlāford dēð; ic het eow mīne frýnd, forþanðe ic cýdde eow swā-hwæt-swā ic æt mīnum Fæder gehýrde. Ne gecure gē mē, ac ic gecēas eow, and ic sette eow þæt gē faron, and beron wæstm, and eower wæstm
14. 2. In domo Patris mei mansiones multae sunt. . .
14. 6. . . . Ego sum via, et veritas, et vita. . .
14. 23. . . . Si quis diligit me, sermonem meum servabit; et Pater meus diligit eum, et ad eum veniemus, et mansionem apud eum faciemus.
14. 24. Qui non diligit me, sermones meos non servat. . .
14. 26. . . . Ille vos docebit omnia, et suggeret vobis omnia, quaecumque dixero vobis.
14. 27. Pacem relinquo vobis; pacem meam do vobis. . .
15. 5. . . . Sine me nihil potestis facere.
15. 12-16. Hoc est praeceptum meum, ut diligatis invicem, sicut dilexi vos. Maiorem hac dilectionem nemo habet, ut animam suam ponat quis pro amicis suis. Vos amici mei estis, si feceritis quae ego praecipio vobis. Iam non dicam vos servos, quia servus nescit quid faciat dominus eius; vos autem dixi amicos, quia omnia quaecumque audivi a Patre meo, nota feci vobis. Non vos me elegistis, sed ego elegi vos, et posui vos ut eatis, et fructum

ƿurhwunige ; and swā-hwæt-swā gē biddað æt mīnum Fæder on mīnum naman, hē sylð eow. *Æ. H. ii. 522.*

|| Gē beoð mīne frýnd, gif gē wyrcende beoð ða ðingc ðe ic beþeode eow tō gehealdenne. *Æ. H. ii. 316.*

|| Gē beoð mīne frýnd, gif gē ða þing doð þe ic eow beþeode. *Æ. H. ii. 522.*

|| Ne hāte ic eow ðeowan, forðanðe se ƿeowa nāt hwæt his hlaford deð. *Æ. H. ii. 522.*

|| Ic hæt eow mīne frýnd, forðanðe ic eow cýdde ealle ða ðing þe ic æt mīnum Fæder gehýrde. *Æ. H. ii. 524.*

|| Gē sind mīne frýnd, and ic cýðe eow swā-hwæt-swā ic æt mīnum Fæder gehýrde. *Æ. H. i. 542.*

|| Ne gecure gē mē, ac ic gecēas eow. *Æ. H. ii. 524.*

|| Eower wæstm ðurhwunað. . . . Swā-hwæt-swā gē biddað æt mīnum Fæder on mīnum naman, hē sylp eow. *Æ. H. ii. 526.*

15. 18. Gif ðæs middangeard eow hatað, wite gē þæt hē mē hatode ær eow. *Æ. H. i. 536.*

15. 19. Ic eow gecēas of middanearde. *Æ. H. ii. 526.*

15. 20. Gif hi mīn ehton, þonne ehtað hi eac eower. *Æ. H. i. 556.*

15. 26. Se Frōforgāst, þe ic eow aſendan wille, Gāst ðære soð-fæstnyſſe, ðe of mīnum Fæder gæð, hē cýð gecýðnyſſe be mē. *Æ. H. i. 280.*

16. 20. Gē beoð geunrōtsode on þisum life, ac eower unrōtnys bið æwēnd tō ecere blisse. *Æ. H. i. 142.*

16. 23. Soð ic eow ſeġe : Swā-hwæt-swā gē biddað on mīnum naman æt mīnum Fæder, hit bið eow getrōd. *Æ. H. i. 466.*

17. 1-11. Se Hælend cwæð tō his Fæder, upāhafenum eagum tō heofenum : Fæder mīn, se tīma cōm ; mærsa čīnne Sunu, þæt

afferatis, et fructus vester maneat ;  
ut quodcumque petieritis Patrem  
in nomine meo, det vobis.

15. 18. Si mundus vos odit, scitote  
quia me priorem vobis odio  
habuit.

15. 19. . . . Ego elegi vos de  
mundo. . . .

15. 20. . . . Si me persecuti sunt, et  
vos persequentur. . . .

15. 26. Cum autem venerit Para-  
clitus, quem ego mittam vobis  
a Patre, Spiritum veritatis, qui

a Patre procedit, ille testimonium  
perhibebit de me.

16. 20. . . . Vos autem contristabi-  
mini, sed tristitia vester vertetur  
in gaudium.

16. 23. . . . Amen, amen, dico vobis :  
Si quid petieritis Patrem in no-  
mine meo, dabit vobis.

17. 1-11. Haec locutus est Iesus, et,  
sublevatis oculis in coelum, dixit :  
Pater, venit hora ; clarifica Filium  
tuum, ut Filius tuus clarificet te.  
Sicut dedisti ei potestatem omnis



ðin Sunu þe mærsige. . . Swā-swā ðu forgeafe him andweald ealles flæsces, þæt hē forgife ece lif ðam eallum ðe ðu him forgeafe. . . Þis is sōðlice ece lif, þæt hī ðe ænne oncnāwon sōðne God, and ðone ðe ðu asēndest Hælend Crīst. . . Ic mærsode ðe ofer eorðan; ic gefylde þæt weorc ðe þu mē forgeafe tō wyrçenne. . . Mærsa mē nu, Fæder, mid þære mærsunge þe ic mid ðe hæfde ærðanþe middanearde gewurde. . . Ic geswutelode ðinne naman mannum, ðam þe ðu mē forgeafe of middanearde. . . Þine hī wæron, and ðu hī mē forgeafe. . . Hī hēoldon ðine spræce, and hī oncnēowon þæt ealle ðing þe ðu mē forgeafe sind fram þe; forðanðe ic forgeaf him ða word ðe ðu mē forgeafe; and hī hī underfengon, and oncnēowon þæt ic fram ðe ferde, and hī gelyfdon þæt ðu mē asēndest. . . Ic bidde for hī; ne bidde ic for middanearde, ac for ða ic bidde þe ðu mē forgeafe. . . Ealle mīne ðing sindon ðine, and ðine ðing sindon mīne; ic eom gemærsod on him. And ic on middanearde ne eom; hī sindon on middanearde, and ic cume tō ðe. *Æ. H. ii. 360, 362, 364, 366, 368.*

|| Fæder, se tīma cōm; mærsa ðinne Sunu, þæt ðin Sunu ðe mærsige. *Æ. H. ii. 360.*

|| Þæt is ece lif, þæt hī ðe oncnāwon sōðne God, and ðone ðe þu asēndest Hælend Crīst. *Æ. H. i. 42.*

17. 20. Ne bidde ic nā for ðisum ānum, ac eac swilce for ða ðe on mē gelyfað þurh heora word. *Æ. H. ii. 368.*

17. 24. Fæder mīn, ic wille þæt ða þe ðu mē forgeafe beon mid mē cār-ðær ic beo, þæt hī mīne mārðe gesæon, ðe ðu mē

carnis, ut omne quod dedisti ei, det eis vitam aeternam. Haec est autem vita aeterna, ut cognoscant te, solum Deum verum, et quem misisti Iesum Christum. Ego te clarificavi super terram; opus consummavi quod dedisti mihi ut faciam. Et nunc clarifica me tu. Pater, apud temetipsum, claritate quam habui prius quam mundus esset apud te. Manifestavi nomen tuum hominibus quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti; et sermonem tuum servaverunt. Nunc cognoverunt quia omnia

quae dedisti mihi abs te sunt; quia verba quae dedisti mihi dedi eis; et ipsi acceperunt, et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti. Ego pro eis rogo; non pro mundo rogo, sed pro his quos dedisti mihi. . . Et mea omnia tua sunt, et tua mea sunt; et clarificatus sum in eis. Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio. . .

17. 20. Non pro eis autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me.

17. 24. Pater, quos dedisti mihi, volo

forgeafe; forðanðe ðu lufadest me ær middaneardes geset-  
nysse. *Æ. H. ii. 368*

18. 3. Iudas se swiðe hraðe eode to ðam arleasum  
ehterum þe hē ær gespræc, and genam him fultum sæt ðam  
Phariseum; and hī ðā eodon ealle gewæpnode and mid leoht-  
fatum. *Æ. H. ii. 246*

18. 4-8. Hwæt, ðā se Hælend him togeanes stöp, and unforht  
axode hwæne hī söhton. Hī ðā cwædon þæt hī Crist söhton.  
Ðā sæde hē him : Ic hit sōðlice eom. Hī ðā mid þam worde  
wendon underbæc, feallende to eorðan, mid fyrhte fornumene.  
Eft ðā siððan axode se Hælend hwæne hī söhton swā swiðe  
gewæpnode. Hī eft andwyrdon mid þam ærran worde;  
cwædon þæt hī ðone Hælend habban woldon. Þā andwyrde  
hē mid þam ylean worde : Ic eow sæde ær þæt ic sē eom;  
gif gē me sēcað, lætað mine gynggran aweg. *Æ. H. ii. 246*

18. 10. *See Matt. 26. 51-54, notes 1 and 2.*

18. 18. *See Matt. 26. 69-75, note.*

19. 18-20. Þā hēngon ðā cēpan Crist on æle middan, and þā  
twēgen sceaðan him on twā healfa. And Pilatus awrāt þæs  
wites intingan on anre tabelan mid þrim gereordum, Ebreis-  
cum, and Greciscum, and Ledenum samod : Þæs is se Hælend,  
Iudeiscra Cyning. And aþette ðis gewrit sōna to ðære rōde.

*Æ. H. ii. 254*

19. 23-27. Þā dældon ðā cwelleras Cristes reaf on fēower, heora  
ælcum his dæl, swā him dēmdo sēo tā; and hēoldon his

ut ubi sum ego et illi sint mecum,  
ut videant claritatem meam, quam  
dedisti mihi; quia dilexisti me  
ante constitutionem mundi.

18. 3. Iudas ergo cum accepisset  
cohortem, et a pontificibus et  
Pharisaeis ministros, venit illuc  
cum laternis, et facibus, et armis.

18. 4-8. Iesus itaque . . . processit,  
et dixit eis: Quem quaeritis?  
Responderunt ei: Iesum Nazare-  
num. Dicit eis Iesus: Ego sum. . .  
Ut ergo dixit eis: Ego sum, abi-  
erunt retrorsum, et ceciderunt in  
terram. Iterum ergo interrogavit  
eos: Quem quaeritis? Illi autem

dixerunt: Iesum Nazarenum. Re-  
spondit Iesus: Dixi vobis quia  
ego sum; si ergo me quaeritis,  
sinite hos abire.

19. 18-20. Ubi crucifixerunt eum,  
et cum eo alios duos hinc et hinc,  
medium autem Iesum. Scripsit  
autem et titulum Pilatus, et po-  
suit super crucem. Erat autem  
scriptum: Iesus, . . . Rex Iudae-  
orum. . . Et erat scriptum He-  
braice, Graece, et Latine.

19. 23-27. Milites ergo cum cruci-  
fixissent eum, acceperunt vesti-  
menta eius (et fecerunt quattuor  
partes, unicuique militi partem),

tunecan untōslitene, forðanðe hæo wæs eal buton sēame. . . . Se hālige Maria, þæs Hælendes mōder, stōd wið ðā rōde ðearle drēorig, and Iohannes samod, hire swuster bearn. Ða clypode Drihten to his drēorian mēder: Efne, hēr hangað nū ðīn sunu, fāmne. . . . Hē cwæð to Iohanne: Hēr stānt ðīn mōdor. Þa hæfde Iohannes hire siððan gȳmene mid geswāsum ðenungum, a on ðisum life. *Æ. H. ii. 256.*

|| Ða cwæð hē to his āgenre mēder: Ðū fāmne, efne, hēr is þīn sunu. Eft hē cwæð to Iohanne: Lōca nū, hēr stent þīn mōdor. Syððan, of þām dæge, hæfde se godspellere Iohannes gȳmene þære hālgan Marian, and mid carfulre þenunge, swā swā āgenre mēder, gehȳrsumode. *Æ. H. i. 438; cf. i. 5.*

19. 28, 29. *See Matt. 27. 48, note.*

19. 30. *See Matt. 27. 50-53, note 3.*

19. 31-34. Ða wælhreowan Iudei noldon geðafian, for ðām symbeldæge, þæt hī swā hangodon cuce on ðām rōdum, ac woldon hī acwēllan, and bēdon Pilate þæt man heora sceancan tōbræce ær þære Eāstertīde, and of ðām rōdum āwurpe. Þa cōmon ðā cēpan mid cwylmbærum tōlum, and sōna ðāra sceaðena sceancan tōbræcon, ðe ðā-gȳt cwylmigende cuce hangodon. Hī gemetton ðā Crist middanearde deaðne, and his hālgan sceancan scēnan ne dorston; ac ān ðāra cēpena mid cwealmbærum spere his sīdan geopenode, and of ðære utflēow blōd and wæter samod. *Æ. H. ii. 260; cf. i. 216, ii. 22.*

19. 37. *See Æ. H. ii. 282.*

19. 38-42. Þa sum rice ðegen ðearle wæs gelyfed dearnunge on Drihten, for ðām dyrstigum folce; his nama wæs Ioseph; and

et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. . . . Miserunt sortem. . . . Stabant autem iuxta crucem Iesu mater eius. . . . Cum uidisset ergo Iesus matrem, et discipulum stantem quem diligebat, dicit matri suae: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accipit eam discipulus in sua.

19. 31-34. Iudaei ergo (quoniam Parasceve erat), ut non remanerent in cruce corpora sabbato

(erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur. Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo. Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non frangerunt eius crura; sed unus militum lancea latus eius aperuit, et continuo exivit sanguis et aqua.

19. 38-42. Post haec autem rogavit Pilatum Ioseph ab Arimathaea

hē gesealāhte ða hrædlice on æfen tō ðam ealdormen, bæd þæt hē mōste Drihtnes lic bebyrian. Ða wundrode Pilatus þæt hē swā hraðe gewāt<sup>1</sup>, and geðafode ðam ðegene þæt hē hine behwurfe. Ða cōm eac Nichodemus mid gemengedre sealfe of myrran and alwan, manegra punda gewyht. And hī bewundon his lic mid linenre scýtan, gedæced mid wyrtum, swā swā heora gewuna wæs. Ða stōd on ðære stōwe sum stānen ðrūh, on ðære næfre ne læg nān eorðlic mann. Ða lēdon ða þegenas ðone Hælend ðæron. *Æ. H. ii. 260, 262.*

|| Ða cōmon twegen gelýfede men, Ioseph and Nichodemus, and bebyrigdon his lic ær æfene on niwere ðrýh, mid deorwyrðum reafum bewunden. *Æ. H. i. 216.*

20. 12. *See Æ. H. i. 222.*

20. 19. *Æfter ðæs Hælendes æriste wæron his discipuli belocene on anum huse for ðæs Iudeiscan folces ōgan. . . . Se Hælend cwæð tō him : Bēo sibb betwux ēow. Æ. H. i. 232.*

|| Hī sǣton beclýsede, for ōgan Iudeiscas folces, on anum huse. *Æ. H. i. 232.*

20. 21, 22. *Swā-swā min Fæder sēnde mē, swā sēnde ic ēow. . . . Crist blēow on ða apostolas, and cwæð : Onfōð Haligne Gæst. Æ. H. i. 232.*

|| Crist ablēow ðone Halgan Gæst upon ða apostolas ær his upstige, ðus cweðende : Onfōð Haligne Gæst. *Æ. H. i. 324.*

. . . ða-ða hē him on ablēow, ðus cweðende : Onfōð Haligne Gæst. *Æ. H. i. 370.*

20. 23. *Þæra manna synna þe gē forgyfað, þæra beoð forgyfene ; and ðam ðe gē oftsoð þa forgifenyssæ, ðam bið oftogen. Æ. H. i. 232.*

|| Ðæra manna synna þe gē forgyfað beoð forgyfene ; and

(eo quod esset discipulus Iesu, occultus autem propter metum Iudaeorum), ut tolleretur corpus Iesu. Et permisit Pilatus. . . . Venit autem et Nicodemus, . . . ferens mixturam myrrhæ et aloes, quasi libras centum. Acceperunt ergo corpus Iesu, et ligaverunt illud linteis cum aromatibus, sicut mos est Iudæis sepelire. Erat autem in loco . . . monumentum novum, in quo nondum quisquam positus erat. Ibi ergo . . . posue-

runt Iesum.

20. 19. *Cum . . . fores essent clausae, ubi erant discipuli congregati propter metum Iudaeorum, venit Iesus, . . . et dixit eis : Pax vobis.*

20. 21, 22. . . . *Sicut misit me Pater, et ego mitto vos. . . . Insufflavit, et dixit eis : Accipite Spiritum sanctum.*

20. 23. *Quorum remiseritis peccata, remittuntur eis ; et quorum retinueritis, retenta sunt.*

<sup>1</sup> From Mark 15. 44, 'Pilatus autem mirabatur si iam obiisset.'

- ðam ðe gē forgifynysse ofunnon, him bið oftogen sēo forgyfenys. *Æ. H. i. 370.*
20. 27. *See* *Æ. H. i. 234, 300, 302.*
20. 29. Hē cwæð tō Thomas : þu gelyfst, forðanðe ðu mē gesāwe. . . . Gesælige beoð þa þe mē ne gesāwon, and þeah on mē gelyfað. *Æ. H. i. 234.*
- || Eadige beoð þa þe mē ne geseoð, and hi hwæðere gelyfað on mē. *Æ. H. i. 190.*
20. 30, 31. Se Hælend worhte fela ððre tæcna on gesihðe his leorningnihta, þe nāron gesehte on Cristes bēc. Þas wundra sind awritene tō ði þæt gē sceolon gelyfan þæt se Hælend is Godes Sunu ; and gē sceolon habban þæt sēo lif þurh ðone geseafan. *Æ. H. i. 230.*
21. 1, 2. Se Hælend hine geswutelode æfter his æriste æt ðære sǣ Tyberiadis his seofon leorningnihtum. *Æ. H. ii. 288 ; cf. ii. 292.*
21. 6. Hē het wurpan þæt net on ða swiððran healfe þæs rēwetes. *Æ. H. ii. 290.*
21. 9. Hi gemetton fȳr, and fisc on uppon, and hlaf on em, ða-ða hi tō lande cōmon.
21. 11. *See* *Æ. H. ii. 290.*
21. 17. Drihten him tō cwæð ðriwa æt ðisum ylcen gereorde ; hē cwæð : Petrus, lufast ðu mē ? Hē cwæð : Drihten, ðu wāst ealle ðing, and þu wāst þæt ic ðe lufige. Drihten cwæð him tō : Gif ðu mē lufige, lāswa mīne scēp. *Æ. H. ii. 290.*

## ACTS.

1. 3-8. Se Hælend, middangeardes Ālȳsend, ætēowde hine sylfne cucenne his gingrum, æfter his prōwunge and his æriste, on
20. 29. Dixit ei Iesus : Quia vidisti me, Thoma, credidisti ; beati qui non viderunt, et crediderunt.
20. 30, 31. Multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. Haec autem scripta sunt ut credatis quia Iesus est Christus Filius Dei ; et ut credentes vitam habeatis in nomine eius.
21. 6. . . . Mittite in dexteram navigii rete. . . .
21. 9. Ut ergo descenderunt in terram viderunt prunas positas, et piscem superpositum, et panem.
21. 17. Dicit ei tertio : Simon Ioannis, amas me ? . . . Petrus . . . dixit ei : Domine, tu omnia nosti ; tu scis quia amo te. Dixit ei : Pasce oves meas.
21. 1, 2. Postea manifestavit se iterum Iesus discipulis ad mare Tiberiadis. . . .
1. 3-8. Quibus et praeiungit seipsum vivum post passionem suam in

## ACTS.

manegum črafungum, geond feowertig daga, and him to spræc ymbe Godes rice, samod mid him reordigende. And behead him þæt hi of ðære byrig Hierusalem ne gewiton, ac þæt hi ðær anbridedon his Fæder behātes (hē cwæð) þe gē of mīnum mūðe gehýrdon; forðanðe Iohannes se Fulluhtere gefullode on wætere, and gē beoð gefullode on ðam Hālgan Gāste nū æfter fēawum dagum. Eornostlice, sēo gegaderung his leorningcnihta cwæð ðā ānmōdlice: Drihten lēof, wilt ðu nū gesēttan ende þysre worulde? Hē him andwyrde: Nis nā ēow tō gewitenne ðā trid oððe ðā handhwile þe mīn Fæder gesette þurh his mihte; ac gē underfōð þæs Hālgan Gāstes mihte, and gē beoð mīne gewitan on Iudea lande, and on eallum middangearde, oð-þæt endenēxte land. *Æ. H. i. 294; cf. i. 28, 296.*

¶ Se hālgā hēap befrān Crist hwæðer hē wolde on ðam tīman þisne middangeard geendian. Hē ðā cwæð him tō andsware: Nis nā ēower mæð tō witenne þone tīman þe mīn Fæder þurh his mihte gesette. *Æ. H. i. 298.*

1. 8. *See Æ. H. i. 318.*

1. 9-15. Þā . . . fērde hē tō heofonum, him on lōcigendum; and þæt heofonlice wolcn lēat wið his, and hine genam fram heora gesihðum. Ðā-ðā hi up tō heofonum starigende stōdon, ðā gesāwon hi ðær twēgen englas on hwitum gērelan, þus cweðende: Gē Galileisce weras, hwi stande gē ðus starigende wið heofenas weard? Se Hælend, þe is nū genumen of ēowrum gesihðum tō heofonum, swā hē cymð eft swā-swā gē gesāwon þæt hē tō

multis argumentis, per dies quadraginta apparens eis, et loquens de regno Dei. Et convescens praecepit eis ab Ierosolymis ne discederent, sed expectarent promissionem Patris, quam audistis (inquit) per os meum; quia Ioannes quidem baptizavit aqua, vos autem baptizabimini Spiritu sancto non post multos hos dies. Igitur qui convenerant interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate; sed accipietis virtutem

supervenientis Spiritus sancti in vos, et eritis mihi testes . . . in omni Iudaea, . . . et usque ad ultimum terrae.

1. 9-15. Et, . . . videntibus illis, elevatus est; et nubes suscepit eum ab oculis eorum. Cumque intuerentur in coelum euntem illum, ecce duo viri astiterunt iuxta illos in vestibus albis, qui et dixerunt: Viri Galilaei, quid statis aspicientes in coelum? Hic Iesus, qui assumptus est a vobis in coelum, sic veniet quemadmodum vidistis eum euntem in coelum. Tunc reversi sunt Ierosolymam. . . . Et cum introissent

heofonum astāh. Hī ða gecyrdon tō ðære byrig Hierusalem mid micelre blisse<sup>1</sup>, and astigon upp on āne upfleringe, and þær wunedon . . . on gebedum and on Godes herungum. . . . On ðyssere geferrædene wæron Petrus and Iohannes, Iacob and Andreas, Philippus and Thomas, Bartholomeus and Matheus, se oðer Iacob and Simon, se oðer Iudas, and Maria þæs Hælendes mōdor, and gehwilce oðre, ægðer ge weras ge wif. Eal sēo mēnigu wæs ān hund manna and twēntig, ānmōdlice on gebedum wunigende. *Æ. H. i. 294, 296; cf. i. 2-8, 220, 228, and Luke 24. 50, 51, note.*

¶ Se hālga hýred wæs wunigende ānmōdlice on gebedum on ānre upflōra, anbridigende his behātes<sup>2</sup>. *Æ. H. i. 314.*

1. 18. Iudas . . . tōbærst on emtwā, and his innoð tōfleow.  
*Æ. H. ii. 250.*

2. 1-7, 7, 8, 11-17, 19. On ðisum dæge, þe is Pentecostes gecweden, cōm færllice micel swæg of heofonum, and gefylde ealle ða upfleringe mid fyre. And wæs ætēowed bufon heora ælcum swylce fyrene tungan; and hī wurden ða ealle gefyllede mid þām Hālgum Gaste, and ongunnon tō sprecenne mid mislicum gereordum, be ðam þe se Hālga Gæst him tæhte. Þā wæron gegaderode binnan ðære byrig Hierusalem eawfæste weras of ælcere ðeode ðe under heofonum eardiað; and þā apostoli spræcon tō ðæs folces gegaderunge, and heora ælc oncnēow his ægen gereord. Ðā wearð sēo mēnigu swiðe ābliged, and mid wundrunge cwædon: Lā, hū ne sind þās ðe hēr sprecað Gali-

in coenaculum, ascenderunt ubi manebant Petrus et Ioannes, Iacobus et Andreas, Philippus et Thomas, Bartholomæus et Matthæus, Iacobus Alphaei et Simon Zelotes, et Iudas Iacobi. Hi omnes erant perseverantes unanimiter in oratione cum mulieribus, et Maria matre Iesu, et fratribus eius. . . . Erat autem turba hominum simul, fere centum viginti.

1. 18. . . . Crepuit medius, et diffusa sunt omnia viscera eius.  
2. 1-5, 7, 8, 11-17, 19. Et cum com-  
plerentur dies Pentecostes, . . .

factus est repente de coelo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitæ linguæ tamquam ignis, seditque supra singulos eorum; et repleti sunt omnes Spiritu sancto, et coeperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis. Erant autem in Ierusalem habitantes Iudæi, viri religiosi ex omni natione quæ sub coelo est. . . . Stupebant autem omnes, et mirabantur, dicentes: Nonne ecce

<sup>1</sup> Cf. Luke 24. 52, 'cum gaudio magno.'

<sup>2</sup> See Acts 1. 4.

leisce? And ðre ælc gehyrde hu hi spræcon ðrum gereordum, on ðam ðe we æcennede wæron! Wæ gehýrdon hi sprecan Godes mærdra mid ðrum gereordum. Lā, hwæt þis beon sceole? Ðā cwædon ðā Iudeiscan mid hospe: Þās mæn sindon mid muste forðrēcte. Ðā andwyrde Petrus: Hit is undermtd; hu mihte wæ on ðysre tide beon forðrēcte? Ac ðæs witegan cwyde Iohēles is nū gefylled: God cwæð purh ðæs witegan mūð þæt hē wolde his Gāst āsendan ofer mēnnisc flāsc; and manna bearn sceolon wītigian; and ic sylle mine forebēacn ufan of heofonum, and mīne tēcna niðer on eorðan. *Æ. H. i. 314; cf. i. 232, 318, 320; ii. 44, 280, 472, 474.*

|| Ðā cōm se Hālgā Gāst on fýres hīwe tō ðām hālgum hýrede on þām endleohtan dāge Crīstes upstiges, and hī ealle onælde mid undergendlicum fýre; and hī wurdon āfyllede mid þære heofonlican lāre, and cūðon ealle woruldlice gereord, and bodedon unforhtlice geleafan and fulluht rīcum and rēðum. *Æ. H. i. 298.*

2. 21. *See Joel 2. 32.*

2. 27. *See Ps. 16. 9, 10.*

2. 32–35, 37, 38, 41, 42, 45. Wite gē sōðlice þæt Crīst āras of deaðe, and on ðre gewitnysse āstāh tō heofonum, and sitt æt his Fæder swiðran, swā-swā Dauid be him witegode, þus cweðende: Drihten cwæð tō mīnum Drihtne: Site tō mīnre swiðran, oð-þæt ic alēge ðīne fýnd under þīnum fōtscamele. Ðā þæt folc ðis gehýrde, ðā wurdon hī onbryrde, and cwædon tō ðām apostolon: Lā leof, hwæt is us tō dōnne? Ðā andwyrde Petrus:

omnes isti qui loquuntur, Galilaei sunt? Et quomodo nos audimus unusquisque linguam nostram in qua nati sumus? . . . Audivimus eos loquentes nostris linguis magnalia Dei. . . . Quidnam vult hoc esse? Alii autem iridentes dicebant: Quia musto pleni sunt isti. . . . Petrus . . . locutus est eis: . . . Non enim, sicut vos aestimatis, hi ebrii sunt, cum sit hora diei tertia; sed hoc est quod dictum est per prophetam Joel: Et erit in novissimis diebus (dicit Dominus) effundam de Spiritu meo

super omnem carnem; et prophetabunt filii vestri; . . . et dabo prodigia in coelo sursum, et signa in terra deorsum. . . .

2. 32–35, 37, 38, 41, 42, 45. Hunc Iesum resuscitavit Deus, cuius omnes nos testes sumus. Dextera igitur Dei exaltatus. . . . David . . . dixit autem: . . . Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. . . . His autem auditis, compuncti sunt corde, et dixerunt ad Petrum et ad reliquos apostolos: Quid faciemus, viri fratres? Petrus vero ad illos:



Behreowsiað ðowre synna, and underfōð fulluht on Cristes naman, and ðowre synna beoð adylegode, and ge underfōð pone Hālgan Gāst. Þā underfēngon hī his lāre, and bugon to fulluhte on ðām dāge ðreo ðusend manna. Þā wāron ealle on ānnyse mid þām apostolum; and beceapodon heora āhta, and þæt feoh betāhton ðām apostolum, and hī dældon ālcum be his neode. *Æ. H. i. 314, 316.*

3. 14. *See Æ. H. ii. 252.*

4. 32, 34, 35. Wearð eall sēo geleāffulle mēnigu swā ānmōd swilce hī ealle hæfdon āne heortan and āne sāwle; nē heora nān nāfde synderlice āhta, ac him eallum wæs gemāne heora ðing. Nē ðær nās nān wādla betwux him. Þā ðe landāre hæfdon, hī hit beceapodon, and þæt wurð brōhton to ðæra apostola fōtum; hī ðā dældon ālcum be his neode. *Æ. H. i. 316; cf. i. 326.*

|| Hī wāron on swā micelre ānnyse, swilce him eallum wære ān sāwul and ān heorte. *Æ. H. ii. 276.*

5. 1-11. Þā wæs sum ðegen, Annanias gehāten, and his wif Saphira; hī cwædon him betwēonan þæt hī woldon bugan to ðæra apostola geferrādene. Nāmon ðā to rāde þæt him wærlīcor wære þæt hī sumne dāl heora landes wurðes æthæfdon, weald him getimode. Cōm ðā se ðegen mid fēo to ðām apostolum. Þā cwæð Petrus: Annania, dēofol bepāhte ðīne heortan, and ðū hæfst ālogen þām Hālgan Gāste. Hwī woldest ðū swician on ðinum āgenum? Ne luge ðū nā mannum, ac Gode.

Poenitentiam (inquit) agite, et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum uestrorum; et accipietis donum Spiritus sancti. . . . Qui ergo receperunt sermonem eius baptizati sunt; et appositae sunt in die illa animae circiter tria millia. Erant autem perseverantes in doctrina apostolorum. . . . Possessiones et substantias vendebant, et dividebant illa omnibus, prout cuique opus erat.

4. 32, 34, 35. Multitudinis autem credentium erat cor unum et anima una; nec quisquam eorum quae possidebat aliquid suum esse dicebat, sed erant illis omnia

communia. . . . Neque enim quisquam egens erat inter illos. Quotquot enim possessores agrorum aut domorum erant, vendentes afferebant pretia eorum quae vendebant, et ponebant ante pedes apostolorum. Dividebatur autem singulis prout cuique opus erat.

5. 1-11. Vir autem quidam nomine Ananias, cum Saphira uxore sua, vendidit agrum, et fraudavit de pretio agri, conacia uxore sua; et afferens partem quamdam, ad pedes apostolorum posuit. Dixit autem Petrus: Anania, cur tentavit Satanas cor tuum, mentiri te Spiritui sancto, et fraudare de pretio agri? Nonne manens tibi

Þa hæ þas word gehyrde, þa feol hæ adune and gewat. Ða-ða hæ bebyrged wæs, þa cōm his wif Saphira, and nyste hū hire were gelumpen wæs. Ða cwæð Petrus : Sæge mæ, beccapode ge ðus micel landes? Hæo andwyrde : Gæa, leof, swā micel. Eft ða cwæð Petrus : Hwi gewearð inc swā, þæt gyt dorston fandian Godes? Hæo feoll ðærrichte and gewat, and hi man bebyrigde tō hyre were. Ða wearð micel ege on Godes gelaðunge, and on eallum þe þæt geāxodon. *Æ. H. i. 316, 318; cf. i. 398.*

5. 12, 15, 16. Ða worhte God fela tæcna on ðam folce ðurh ðæra apostola handa, swā þæt hi gelogodon ða untruman be ðære stræt þær Petrus forð eode; and swā hraðe swā his sceadu hi hreopode, hi wurdon gehælede fram eallum untrumnyssum. Ða arn micel menigu tō of gehendum burgum, and brōhton heora untruman and ða dēofolseocan; and hi ealle wurdon gehælede æt ðæra apostola handum. *Æ. H. i. 316.*

5. 17-23. Wurdon ða Iudeiscan mid andan afyllede ongean his apostolas, and gebrōhton hi on cwearterne. On ðære ylcen nihte Godes engel undyde þa locu ðæs cwearternes, and hi ut-alædde, þus cweðende : Gæð tō ðam temple, and bodiað þam folce lifes word. And hi swā dydon. Hwæt, ða Iudeiscan þæs on merien ðeahtodon embe ðæra apostola forwyrð, and sǣndon

manebat, et venundatum in tua erat potestate? Quare posuisti in corde tuo hanc rem? Non es mentitus hominibus, sed Deo. Audiens autem Ananias haec verba, cecidit et expiravit. . . . Surgentes autem iuvenes amoverunt eum, et efferentes sepelierunt. . . . Uxor ipsius, nesciens quod factum fuerat, introivit. Dixit autem ei Petrus: Dic mihi, . . . si tanti agrum vendidistis? At illa dixit: Etiam, tanti. Petrus autem ad eam: Quid utique convenit vobis tentare Spiritum Domini? . . . Confestim cecidit ante pedes eius, et expiravit. . . . Iuvenes . . . sepelierunt ad virum suum. Et factus est timor magnus in universa ecclesia, et in omnes qui audierunt haec.

5. 12, 15, 16. Per manus autem apostolorum fiebant signa et prodigia multa in plebe. . . . Ita ut in plateas euicerent infirmos, . . . ut, veniente Petro, saltem umbra illius obumbraret quemquam illorum, et liberarentur ab infirmitatibus suis. Concurrerat autem et multitudo vicinarum civitatum Ierusalem, afferentes aegros, et vexatos a spiritibus immundis; qui curabantur omnes.

5. 17-23. Exsurgens autem princeps sacerdotum, et omnes qui cum illo erant, . . . repleti sunt zelo, et iniecerunt manus in apostolos, et posuerunt eos in custodia publica. Angelus autem Domini per noctem aperiens ianuas carceris, et educens eos, dixit: Ite, et stantes loquimini in templo plebi

tō ðam cwearterne, þæt hi man gefette. Þa cweðlleras ða geopenodon þæt cweartern, and nænne ne gemetton. Hi ða cýddon heora ealdrum : þæt cweartern wæ fundon fæste beclýsed, and ða weardas wiðutan standende, ac wæ ne gemetton nænne wiðinnan. *Æ. H. i. 572.*

|| Þa hæafodmen Iudeisceos folces gebrōhton Cristes apostolas on cwearterne. Þa on niht cōm him tō Godes engel, and lædde hi ut of ðam cwearterne ; and stōd on merigen þæt cweartern fæste belocen. *Æ. H. i. 230.*

6. 5-7. 1. Þāra diacona wæs se forma Stephanus. . . . Hē wæs swiðe geleafful, and mid þam Hālgum Gaste afýlled. Þa oðre six wæron gecigede ðisum namum : Stephanus wæs se fyrmesta, oðer Philippus, þridða Procorus, feorða Nicanor, fifta Timotheus, sixta Parmenen, sefoða Nicolaus. Ðas seofon hi gecuron and gesetton on ðāra apostola gesihðe, and hi ða mid gebedum and blætsungum tō diaconum gehādode wurdon. Wæox ða dæghwonlice Godes bodung, and wæs gemenigfýlled þæt getel cristenra manna pearle on Hierusalem. Þa wearð se eadiga Stephanus mid Godes gife and mid micelre strēncðe afýlled, and worhte forebæacena and micle tæcna on ðam folce. Ða astodon sume ða ungeleaffullan Iudei, and woldon mid heora gedwylde þæs eadigan martyres lāre oferswiðan ; ac hi ne mihton his wiðdōme wiðstandan, nē ðam Hālgum Gaste ðe ðurh hine spræc. Þa sætton hi lease gewitan, ðe hine

omnia verba vitae huius. Qui cum audissent, intraverunt diluculo in templum, et docebant. Adveniens autem princeps sacerdotum, et qui cum eo erant, convocaverunt concilium, et omnes seniores filiorum Israel, et miserunt ad carcerem ut adducerentur. Cum autem venissent ministri, et, aperto carcere, non invenissent illos, reversi nuntiaverunt, dicentes : Carcerem quidem invenimus clausum cum omni diligentia, et custodes stantes ante ianuas, aperientes autem, neminem intus invenimus.

6. 5-7. 1. . . . Et elegerunt Stephanum, virum plenum fide et

Spiritu sancto, et Philippum, et Prochorum, et Nicanorem, et Timonem, et Parmenam, et Nicolaum. . . . Hos statuerunt ante conspectum apostolorum, et orantes imposuerunt eis manus. Et verbum Domini crescebat, et multiplicabatur numerus discipulorum in Ierusalem valde. . . . Stephanus autem, plenus gratia et fortitudine, faciebat prodigia et signa magna in populo. Surrexerunt autem quidam de synagoga, . . . disputantes cum Stephano ; et non poterant resistere sapientiae et Spiritui qui loquebatur. Tunc summiserunt viros qui dicerent se audivisse eum

forlugon, and cwædon þæt he tallice word spræce be Moysen and be Gode. Þæt folc wearð ða micelum æstýred, and þa heafodmenn, and þa Iudeiscan bōceras; and gelahton Stephanum, and tugon tō heora geþeahhte. And ða læasan gewitan him on besædon: Ne geswicð ðes man tō sprecenne tallice word ongēan þās hālgan stōwe and Godes æ; wē gehýrdon hine sæcgan þæt Crīst tōwyrpð þās stōwe, and tōwēnt ða gesetnysse ðe us Moyses tēhte. Þa behēoldon ða hine ðe on þām geðeahhte sæton, and gesāwon his neþwlite swylce sumes engles ansýne. Ða cwæð se ealdorbiscop tō ðām eadigan cýðere: Is hit swā hi sæcgað? *Æ. H. i. 44, 46.*

7. 2-50. *See Æ. H. i. 46.*

7. 8. *See Æ. H. ii. 190.*

7. 49. *See Matt. 5. 34-37.*

7. 51-60. Gē wiðstandað þām Hālgum Gaste mid stiðum swūran and ungelæaffulre heortan; gē sind meldan and manslagan, and gē ðone rihtwisan Crīst nrðfullice æwealdon; gē underfengon æ on engla gesetnysse, and gē hit ne hēoldon. Hwæt, ða Iudeiscan þa wurdon þearle on heora heortan æstýrode, and biton heora tēð him tōgēanes. Se hālga Stephanus wearð þa afylled mid þām Hālgum Gaste, and behēold wið heofonas weard, and geseah Godes wuldor, and pone Hælend standende æt his Fæder swiððran; and he cwæð: Efne, ic gesēo heofenas opene, and mannes Sunu standende æt Godes swiððran. Iudei

dicentem verba blasphemiae in Moysen et in Deum. Commoverunt itaque plebem, et seniores, et scribas; et concurrentes rapuerunt eum, et adduxerunt in concilium. Et statuerunt falsos testes, qui dicerent: Homo iste non cessat loqui verba adversus locum sanctum, et legem; audivimus enim eum dicentem quoniam Iesus Nazarenus hic destruet locum istum, et mutabit traditiones quas tradidit nobis Moyses. Et intuentes eum omnes qui sedebant in concilio, viderunt faciem eius tamquam faciem angeli. Dixit autem princeps sacerdotum: Si haec ita se habent?

7. 51-60. Dura cervice et incircumcisis cordibus . . . vos semper Spiritui sancto resistitis. . . . Quem prophetarum non sunt persecuti patres vestri? Et occiderunt eos qui praeveniebant de adventu Iusti, cuius vos nunc proditores et homicidae fuistis; qui accepistis legem in dispositione angelorum, et non custodistis. Audientes autem haec dissecabantur cordibus suis, et stridebant dentibus in eum. Cum autem esset plenus Spiritu sancto, intendens in coelum, vidit gloriam Dei, et Iesum stantem a dextris Dei; et ait: Ecce video coelos apertos, et Filium hominis stantem

ċa, mid micelre stemne hrȳmende, hēoldon heora earan, and anmōdlice him tō scuton, and hī hine gelæhton, and of ċære byrig gelæddon tō stānenne. Þā leasgewitan ċa lēdon heora hacelan ætforan fōtum sumes geonges cnihtes, se wæs geciged Saulus. Ongunnon ċa oſtorfian mid heardum stānum ðone eadigan Stephanum; and hē clypode, and cwæð: Drihten Hælend, onfōh minne gāst. And gebigde his cnēowu, mid micelre stemne clypigende: Mīn Drihten, ne sēte ðu ðās dæda him tō synne. *Æ. H. i. 46, 48.*

¶ Se forma martyr Stephanus cwæð þæt hē gesāwe heofonas opene, and ðone Hælend standan on his Fæder swiðran.

*Æ. H. i. 308, 310; cf. i. 306.*

¶ Crīst, onfōh minne gāst. *Æ. H. ii. 26.*

¶ Drihten, ne sēte ðu ðās dæda him tō synne. *Æ. H. i. 50 (bis).*

¶ Drihten mīn, ne sēte þu him ðās dæda tō synne. *Æ. H. ii. 34.*

8. 3. See *Æ. H. i. 324.*

8. 17. Hī sēton heora handa ofer gelyfede mēn, and hī underfēgon þone Hālgan Gāst. *Æ. H. i. 316.*

9. 1-11, 13-26. Hē nam ċa gewrit æt ċām ealdorbiscopum tō ċære byrig Damascum, þæt hē mōste gebindan ða crīstenan ðe hē on ðære byrig gemette, and gelædan tō Hierusalem. Þā gelamp hit on þām sīðe þæt him cōm fārlice tō micel leoht. And hine æstrehte tō eorðan, and hē gehȳrde stemne ufan þus cweçende: Saule, Saule, hwī ehtst ðu mīn? Yfel bið ðe sylfum þæt ðu spurne ongēan ða gāde<sup>1</sup>. Hē ða mid micelre fyrhte<sup>1</sup> andwyrde

a dextris Dei. Exclamantes autem voce magna continuerunt aures suas, et impetum fecerunt unanimiter in eum, et eiicientes eum extra civitatem lapidabant. Et testes deposuerunt vestimenta sua secus pedes adolescentis, qui vocabatur Saulus. Et lapidabant Stephanum invocantem, et dicentem: Domine Iesu, suscipe spiritum meum. Positis autem genibus, clamavit voce magna, dicens: Domine, ne statuas illis hoc peccatum. . . .

8. 17. Tunc imponebant manus

super illos, et accipiebant Spiritum sanctum.

9. 1-11, 13-26. . . . Accessit ad principem sacerdotum, et petiit ab eo epistolas in Damascum, . . . ut si quos invenisset huius viae viros ac mulieres, vinctos perduceret in Ierusalem. Et cum iter faceret, contigit ut . . . subito circumfulsit eum lux de coelo. Et, cadens in terram, audivit vocem dicentem sibi: Saule, Saule, quid me persequeris? Qui dixit: Quis es, Domine? Et ille: Ego sum Iesus quem tu persequeris;

<sup>1</sup> A transposition.

þære stemne : Hwæt eart ðu, læof Hlāford ? Him andwyrde sēo clypung þære godcundan stemne : Ic eom se Hælend þe ðu ehtst ; ac aris nu, and far forð tō ðære byrig ; þær ðe bið gesæd hwæt ðe gedafenige tō dōnne. Hē arās ðā, ablendum eagum, and his gefēran hine swā blindne tō ðære byrig gelædon. And hē ðær andbīdigende ne onbyrigde sētes nē wātes binnan ðrēora daga fæce.

Wæs ðā sum Godes ðegen binnan ðære byrig ; his nama wæs Annanias. Tō ðām spræc Drihten ðysum wordum : Annania, aris, and gecum tō mīnum ðeowan Saulum, se is biddende mīnre miltsunge mid eornestum mōde. Hē andwyrde ðære drihtenlican stemne : Mīn Hælend, hū mæg ic hine gesprecan, se ðe is ehtere ðīnra hālgena, ðurh mihte ðāra ealdorbiscope ? Drihten cwæð : Far swā ic ðe sǣde, forðan ðe hē is mē gecoren fætels, þæt hē tōbere mīnne naman ðeodum, and cynegum, and Israhela bearnum ; and hē sceal fela ðrōwian for mīnum naman. Annanias ðā becōm tō ðām gecorenan cēpan, and sētte his handa him onuppan mid þisre grētinge : Saule, mīn brōðor, se Hælend, þe ðe be wege gespræc, sēnde mē wið ðīn, þæt þu gesēo, and mid þām Hālgan Gaste gefylled sý. Þā, mid ðisum wordum, fēollon swylce fylmena of his eagum, and hē cærrihte gesihðe underfēng, and tō fulluhte bēah.

durum est tibi contra stimulum calcitrare. Et tremens ac stupens dixit. . . . Et Dominus ad eum : Surge, et ingredere civitatem, et ibi dicetur tibi quid te oporteat facere. . . . Surrexit autem Saulus de terra, apertisque oculis nihil videbat ; ad manus autem illum trahentes, introduxerunt Damascus. Et erat ibi tribus diebus non videns, et non manducavit neque bibit.

Erat autem quidam discipulus Damasci, nomine Ananias. Et dixit ad illum in visu Dominus : Anania, . . . surge, . . . et quaere . . . Saulum ; . . . ecce enim orat. . . . Respondit autem Ananias : Domine, audiui a multis de viro hoc, quanta mala fecerit

sanctis tuis in Ierusalem ; et hic habet potestatem a principibus sacerdotum alligandi omnes qui invocant nomen tuum. Dixit autem ad eum Dominus : Vade, quoniam vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel ; ego enim ostendam illi quanta oporteat eum pro nomine meo pati. Et abiit Ananias, et introivit in domum ; et, imponens ei manus, dixit : Saule frater, Dominus misit me Iesus, qui apparuit tibi in via qua veniebas, ut videas, et implearis Spiritu sancto. Et confestim ceciderunt ab oculis eius tamquam squamae, et visum recepit ; et, surgens, baptizatus est. . . .

Wunode ða sume fæawa daga mid þām Godes ðeowum binnan ðære byrig; and mid micelre bylde þām Iudeiscum bodade þæt Crist, ðe hi wiðsöcon, is ðæs ælmihtigan Godes Sunu. Hi wurdon swiðlice ābligede, and cwædon: Lā, hū ne is ðes se wælhrēowa ehtere cristenra manna? hūmeta bodað hē Cristes geleafan? Saulus sōðlice micclum swyðrode, and ða Iudeiscan gescēnde, mid anrædnysse sēðende þæt Crist is Godes Sunu.

Hwæt, ða æfter manegum dagum gerēonodon ða Iudeiscan hū hi ðone Godes cēpan acwellan sceoldon, and setton ða weardas tō ælcum geate ðære ceastre. Paulus ongeat heora syrwnge, and ða cristenan hine genāmon, and on ānre wilian aleton ofer ðone weall. And hē ferde ongēan tō Hierusalem, and hine gecwōlahte tō ðam hālgan hēape Cristes hīredes. *Æ. H. i. 386, 388.*

|| Saule, hwi ehtst ðu mīn? *Æ. H. i. 390.*

|| Hwi ehtst ðu mīn? *Æ. H. i. 390.*

|| Hwæt eart ðu, Hlāford? *Æ. H. i. 390.*

|| Derigendlic bið ðe þæt þu spurne ongēan þā gāde. *Æ. H. i. 390.*

|| Gā inn tō ðære ceastre, and ðær þe bið gesæd hwæt þe gedafenað tō ðonne. *Æ. H. i. 124.*

|| Þrý dagas hē wunode būtan gesihðe. *Æ. H. i. 390.*

9. 17, 18. *See Æ. H. i. 390.*

9. 25. *See Æ. H. i. 390.*

10. 41. *See Æ. H. i. 396.*

12. 1-21, 23. Herodes cyning wolde, æfter Cristes upstige tō heofenum, geswēncan sume of ðære gelaðunge, and sēnde werod

Fuit autem cum discipulis qui erant Damasci per dies aliquot; et continuo in synagogis prædicabat Iesum, quoniam hic est Filius Dei. Stupebant autem omnes qui audiebant, et dicebant: Nonne hic est qui expugnabat in Ierusalem eos qui invocabant nomen istud, et huc ad hoc venit, ut victos illos duceret ad principes sacerdotum? Saulus autem multo magis convalescebat, et confundebat Iudæos qui habitabant Damasci, affirmans quoniam hic est Christus.

Cum autem implerentur dies multi, consilium fecerunt in unum Iudæi ut eum interficerent. Notæ autem factæ sunt Saulo insidiæ eorum. Custodiebant autem et portas die ac nocte, ut eum interficerent. Accipientes autem eum discipuli nocte, per murum dimiserunt eum, submittentes in sporta. Cum autem venisset in Ierusalem, tentabat se iungere discipulis.

12. 1-21, 23. Eodem autem tempore misit Herodes rex manus, ut affligeret quosdam de ecclesia;

ymbe þæt. Ðā ofslōh hē Iacobum, Iohannes brōðor þæs god-spelleres. And geseah þæt hit gelicode þām Iudeiscum, and wolde gelæccan Petrum. Hē ðā hine gefēng, and on cwearterne gebrōhte, and betāhte hine on ðām hæfte sixtýne cēmpum tō healdenne; hit wæs ðā Ēasterīd, and forçī hē ēlcode his slēges. Petrus ðā wæs gehæfd on ðām cwearterne; and eal sēo gelaḡfulle gelaḡung būton tōforlætennysses him fore bādon. Ðā lāg Petrus, on čāre nihte þe Herodes wolde hine on merigen forðlēdan, betwux twām cēmpum slāpende, mid twām racen-teagan getiged; and ðā weardas hēoldon þæs cwearternes duru, swā-swā him geboden wæs. Efne, ðā cōm Godes engel scinende, and þæt blinde cweatern eal mid leohte āfylde; hē cnyste ðā Petres sīdan, and cwæð: Āris hraðe; and þā racenteagan feollon čārrīhte of Petres handum. Se engel cwæð: Begyrd þe, and sčeo þe, and fylig mē. Petrus ðā him filigde; and čuhte him swilce hit swefen wære. Hī ðā oferšodon ðā twā weardsetl, oð-þæt hī becōmon tō ðām īsenan geate, and þæt tōsprang þārrīhte him tōgeanes. Hī šodon forð oð-þæt hī cōmon tō ānre wīc; and se engel him gewāt fram. Petrus ðā bečōhte hine sylfne, and cwæð: Nū ic wāt tō sōðan þæt Drihten āsēnde his engel, and mē āhrēdde fram Herodes handum, and fram ālcere anbīdunge Iudeisces folces. Hē

occidit autem Iacobum fratrem Ioannis. . . . Videns autem quia placeret Iudaeis, apposuit ut apprehenderet et Petrum. . . . Quem cum apprehendisset, misit in carcerem, tradens quattuor quaternionibus militum custodiendum, volens post Pascha producere eum populo. Et Petrus quidem servabatur in carcere; oratio autem fiebat sine intermissione ab ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vincus catenis duabus; et custodes ante ostium custodiebant carcerem. Et ecce, angelus Domini astitit, et lumen refulsit in habitaculo; percussoque latere Petri,

excitavit eum, dicens: Surge velociter; et ceciderunt catenae de manibuseius. Dixit autem angelus ad eum: Praecingere, et calceate caligas tuas, . . . et sequere me. Et exiens sequebatur eum; existimabat autem se visum videre. Transeuntes autem primam et secundam custodiam, venerunt ad portam ferream, . . . quae ultro aperta est eis. Et exeuntes processerunt vicum unum; et continuo discessit angelus ab eo. Et Petrus, ad se reversus, dixit: Nunc scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Iudaeorum. . . . Venit ad domum, . . . ubi erant multi congregati. . . . Pulsante



becōm ða tō his gefērum, and cnucode æt ðære dura. Him arn tō sum mæden þæs geleaffullan weredes; hire nama was geciged Rode; and ða-ða heo onensow Petros stemne, ne mihte for ðære blisse ða duru geopenian, ac cyrde ongēan, sæde þæt Petrus þær stode. Þa geleaffullan cwædon þæt hit nære Petrus, ac wære his engel. Petrus cnucode forð, oð-þæt hi hine inn lēton; and micclum his wundrodon. Hē rehte ða him hu God hine āhredde þurh his engel of ðam cwearterne, and cwæð: Cýðað þis Iacobe and ārum gebrōðrum. And eode ða tō sumere oðre stowe. Hwæt, ða on merigen wearð micel styrung betwux ðam cempum þe hine healdan sceoldon. And Herodes gewende tō Cesaream, and ðær hæfde gemōt wið Tyrum and Sidoniscum. Ða mid-þam-ðe hē swiðost mōtode, on his dōmsetle sittende, mid cynelicum reafe gescrið, þa stōp him tō Godes engel, and hine ofslōh, forðan-ðe hē ne sealde Gode nænne wurðmynt; and hē ðærrihte, mid wyrnum fornumen, gewāt of life. *Æ. H. ii. 380, 382; cf. i. 402, 524.*

¶ Eft siððan Herodes, Iudea cyning, sette ðone apostol Petrum on cwearterne mid twām racentægum gebundenne, and weardas wiðinnan and wiðutan gesette; ac on ðære nihte þe se arleasa cyning hine on merigen æcwellan wolde, cōm Godes engel scinende of heofonum, and gelædde hine ut ðurh ða isenan gatu. *Æ. H. i. 574.*

¶ Þa-ða se engel hine of ðam cwearterne gelædde, and hē tō his gefērum becōm, and cnucigende inganges bæd, þa cwædon þa geleaffullan: Nis hit nā Petrus þæt ðær cnucað, ac is his engel. *Æ. H. i. 516, 518.*

autem eo ostium ianuae, processit puella ad audiendum, nomine Rhode; et ut cognovit vocem Petri, prae gaudio non aperuit ianuam, sed intro currens nuntiavit stare Petrum ante ianuam. . . . Illi autem dicebant: Angelus eius est. Petrus autem perseverabat pulsans. Cum autem aperuissent, viderunt eum, et obstupuerunt. . . . Narravit quomodo Dominus eduxisset eum de carcere, dixitque: Nuntiate Iacobo et fratribus haec. Et

egressus abiit in alium locum. Facta autem die, erat non parva turbatio inter milites quidnam factum esset de Petro. Herodes autem, . . . descendensque a Iudaea in Caesaream, ibi commoratus est. Erat autem iratus Tyriis et Sidoniis. . . . Statuto autem die Herodes, vestitus veste regia, sedit pro tribunali, et concionabatur ad eos. Confestim autem percussit eum angelus Domini, eo quod non dedisset honorem Deo; et, consumptus a vermibus, expiravit.

13. 2, 3. Syððan . . . cōm clypung of ðam Hālgan Gaste tō ðam gelsaffullan werode, þus cweðende: *Āsendað Paulum and Barnaban tō ðam weorce ðe ic hi gecoren hæbbe. Se hālgan heap ðā, be Godes hæse and gecorennysse, hi asendon to lærenne eallum lōdscipum.* *Æ. H. i. 388.*
13. 33. *See Ps. 2. 7.*
13. 35. *See Ps. 16. 9, 10.*
14. 19. *See Æ. H. i. 392.*
15. 11. *Wē gelyfað þæt wē beon gehealdene þurh Cristes gife, swā-swā hi.* *Æ. H. i. 214.*
15. 35-39. *See Æ. H. i. 388.*
18. 3. *Paulus, . . . se ðe wæs on woruldcraefte teldwyrhta.* *Æ. H. i. 392.*
20. 34. *See Æ. H. i. 392.*
22. 4. *See Æ. H. i. 324.*
22. 20. *See Æ. H. ii. 82.*
26. 11. *See Æ. H. i. 324.*
28. 3, 5. *See Æ. H. i. 574.*

# ROMANS.

1. 4. *Sē ðe is forestiht Godes Sunu.* *Æ. H. ii. 364.*
1. 17. *See Hab. 2. 4.*
2. 6. *God forgylt ælcum mēn be his dædum.* *Æ. H. ii. 340.*
2. 12. *Ðā ðe būtan Godes ā syngodon, hi eac losiað būtan ælcere ā.* *Æ. H. i. 396.*
- || Þā ðe Godes ā ne cunnon, and būton Godes ā syngiað, hi eac būton Godes ā losiað.* *Æ. H. ii. 52.*
- || Þā ðe būton Godes ā syngiað, ðā losiað eac būton Godes ā.* *Æ. H. ii. 442.*
5. 3-7. *Geleaffullum gedafenað þæt hi wuldrion on gedrefednyssum, forðanðe sēo gedrefednys wyrð geðyld, and þæt geðyld āfandunge, and sēo āfandung hiht. Se hiht sōðlice*

13. 2, 3. . . . *Dixit illis Spiritus sanctus: Segregate mihi Saulum et Barnabam in opus ad quod assumpsi eos. Tunc . . . dimiserunt illos.*
15. 11. *Sed per gratiam Domini Iesu Christi credimus salvari, quemadmodum et illi.*
18. 3. *Et quia eiusdem erat artis . . . (erant autem scenofactoriae artis).*

# ROMANS.

1. 4. *Qui praedestinatus est Filius Dei. . . .*
2. 6. *Qui reddet unicuique secundum opera eius.*
2. 12. *Quicumque enim sine lege peccaverunt, sine lege peribunt. . . .*
5. 3-5. . . . *Gloriamur in tribulationibus, scientes quod tribulatio*

- ne bið næfre gescynd, forðanþe Godes lufu is agoten on ðrum heortum purh ðone Hālgan Gāst se ðe us is forgifen. *Æ. H. i. 554*
8. 9. Witodlice, sē ðe Cristes Gāst on him næfð, nis sē his. *Æ. H. ii. 292.*
8. 18. Ne sind nā tō wiðmetenne ðā prōwunga þyssere tīde ðām tōweardan wuldre þe bið on us geswutelod. *Æ. H. i. 486.*
8. 30. Ðā ðe hē forestiht, þā hē eac clypode him tō; and ðā ðe hē him tō clypode, ðā hē gerihtwīsoðe; and ðā ðe hē gerihtwīsoðe, þā hē gemāersoðe. *Æ. H. ii. 366.*
8. 32. God Fæder ne sparode his āgenum Bearne, ac for us eallum hine tō deaðe sealde. *Æ. H. ii. 62.*
9. 13. God lufode Iacob, and hatode Esau. *Æ. H. i. 110.*
9. 29. Dominus Sabaoð, þæt is: Hēres Hlāford, oððe, Weroda Drihten. *Æ. H. i. 526.*
10. 13. *See Joel 2. 32.*
12. 1. And hē behead þæt wē sceolon gearcian ðre lichaman lifice onsāgednysse, and hālige, and Gode andfenge. *Æ. H. i. 482.*
12. 4, 5. *See Eph. 5. 23, 30.*
12. 17. *See Matt. 5. 43-46.*
13. 1. Ælc sǣwul sý underðeod healicrum anwealdum. *Æ. H. ii. 362.*
13. 9. *See Luke 18. 20-22.*
13. 10. Sēo sōðe lufu is gefyllednys Godes æ. *Æ. H. i. 346.*  
 ¶ Hēo is fulfremednys Godes æ. *Æ. H. ii. 522.*
13. 11-14. . . . Nū is tīma us of slāpe tō arīsenne; ðre hǣl is gehēndre þonne wē gelyfdon. Sēo niht gewāt, and se dæg
- patientiam operatur, patientia autem probationem, probatio vero spem. Spes autem non confundit, quia charitas Dei diffusa est in cordibus nostris per Spiritum sanctum qui datus est nobis.
8. 9. . . . Si quis autem Spiritum Christi non habet, hic non est eius.
8. 18. . . . Non sunt condignae passionēs huius temporis ad futuram gloriam quae revelabitur in nobis.
8. 30. Quos autem praedestinavit, hos et vocavit; et quos vocavit, hos et iustificavit; quos autem iustificavit, illos et glorificavit.
8. 32. Qui etiam proprio Filio suo non pepercit, sed pro nobis omnibus tradidit illum. . . .
9. 13. . . . Iacob dilexi, Esau autem odio habui.
9. 29. . . . Dominus sabaoth. . . .
12. 1. Obsecro itaque . . . ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem. . . .
13. 1. Omnis anima potestatibus sublimioribus subdita sit. . . .
13. 10. . . . Plenitudo ergo legis est dilectio.
13. 11-14. . . . Hora est iam nos de somno surgere; nunc enim propior est nostra salus quam cum credidimus. Nox praecessit, dies

genealæhte; uton āwurpan ðeostra weorc, and beon ymbscrýdde mid leohtes wǣpnum, swā þæt wē on dæge ārwurðlice faron; nā on oferǣtum and druncennyssum, nā on forligerbēddum and unclāennyssum, nā on geflite and andan; ac beoð ymbscrýdde purh Drihten Hælend Crīst. *Æ. H. i. 600, 602.*

|| . . . Nu is tīma us of slāpe tō ārīsenne. *Æ. H. i. 602.*

|| Ūre hæl is gehēndre þonne wē gelyfdon. *Æ. H. i. 602.*

|| Seo niht gewāt, and se dæg genealæhte. *Æ. H. i. 602.*

|| Uton āwurpan þeostra weorc, and beon ymbscrýdde mid leohtes wǣpnum, swā þæt wē on dæge ārwurðlice faron. *Æ. H. i. 604.*

|| Ac beoð ymbscrýdde ðurh Drihten Hælend Crīst. *Æ. H. i. 606.*

14. 10. Ealle wē sceolon standan æfter ðisum life ætforan Crīstes dōmsetle. *Æ. H. ii. 328.*

15. 1. Wē strange sceolon beran ðēara unstrēngra byrðene. *Æ. H. ii. 390.*

### 1 CORINTHIANS.

1. 24. Crīst is Godes miht, and Godes wīsdōm. *Æ. H. i. 520.*

1. 27. God gecýst ðā untruman þīses middaneardes, þæt hē ðā strangan gescynde. *Æ. H. ii. 376.*

1. 31. Sē ðe wuldrige, wuldrige on Gode. *Æ. H. i. 576.*

2. 9. Ne mæg nān sǣge on ðisum life gesēon, nē nān sǣre gehýran, nē nānes mannes heorte āsmēagan, ðā ðīng ðe God gearcað þām ðe hine lufiað. *Æ. H. ii. 588.*

3. 9. Wē sind Godes gefylstan. *Æ. H. i. 8.*

3. 11. Ne mæg nān man lēcgan oþerne grundweall on ðēare hālgan gelaðunge buton ðone þe ðær geled is, þæt is Hælend Crīst. *Æ. H. ii. 588.*

autem appropinquavit; abiiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulemus; non in comessionibus et ebrietatibus; non in cubilibus et impudiciis; non in contentione et aemulatione; sed induimini Dominum Iesum Christum. . . .

14. 10. . . . Omnes enim stabimus ante tribunal Christi.

15. 1. Debemus autem nos firmiores imbecillitates infirmorum sustinere. . . .

### 1 CORINTHIANS.

1. 24. . . . Christum Dei virtutem, et Dei sapientiam.

1. 27. . . . Infirma mundi elegit Deus, ut confundat fortia.

1. 31. . . . Qui gloriatur, in Domino gloriatur.

2. 9. . . . Oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus iis qui diligunt illum.

3. 9. Dei enim sumus adiutores. . . .

3. 11. Fundamentum enim aliud

3. 12-15. Swā-hwā-swā getimbrað ofer ðisum grundwealle gold, oððe seolfor, oððe dēorwurðe stānas, oppe trēowa, strēaw oppe ceaf, ānes gehwilces mannes weorc bið swutel. Godes dæg hi geswutelað, forðanðe hē bið on fýre sēðowod; and þæt fýr āfandað hwile heora ālces weorc bið. Gif hwæs getimbrung ðurhwunað, and ðām fýre wiðstent, þonne underfehð se wyrhta edlēan sēt Gode his weorces. Gif hwæs weorc forbyrnð, hē hæfð þone hearm, and bið swā-ðeah gehealden ðurh fýr.

Æ. H. ii. 58a.

3. 16. Nyte gē þæt ēowere lima syndon þæs Hālgan Gastes tempel, se ðe on ēow is? Æ. H. ii. 58a.

3. 17. Sē ðe gewęmð Godes tempel, God hine forðeð. Æ. H. i. 212.

Godes tempel is hālig; þæt gē sind. Æ. H. i. 412; ii. 58a.

4. 7. Þu mann, hwæt hæfst ðu þæs ðe ðu fram Gode ne underfenge? Hwi wuldrast ðu, swilce ðu nān ðing ne underfenge?

Æ. H. ii. 432.

5. 7. Crist is ure Ēastertid. Æ. H. ii. 27a.

5. 8. We sceoldon wistfullian, nā on yfelnyse beorman, ac on peorfnyssum sýferynse and sōðfæstnyse. Æ. H. ii. 27a.

5. 13. Āfyrslað þone yfelan fram ēow. Æ. H. i. 124.

6. 9, 10. Dyrne forligeras oððe dēofolgyldan, sceaðan and rēaferas, oððe rēðe manslagan, gýtseras and drinceras, þe dollice lybbað, nabbað Godes rice on rodorlicere heofonan. Æ. H. ii. 33a.

. . . ðæt ðā wyrigendan Godes rice ne geāgniað. Æ. H. ii. 34.

nemo potest ponere praeter id quod positum est, quod est Christus Iesus.

3. 12-15. Si quis autem supraedificat super fundamentum hoc aurum, argentum, lapides pretiosos, ligna, foenum, stipulam, uniuscuiusque opus manifestum erit. Dies enim Domini declarabit, quia in igne revelabitur; et uniuscuiusque opus quale sit ignis probabit. Si cuius opus manserit quod supraedificavit, mercedem accipiet. Si cuius opus arserit, detrimentum patietur; ipse autem salvus erit, sic tamen quasi per ignem.

3. 16. Nescitis quia templum Dei

estis, et Spiritus Dei habitat in vobis?

3. 17. Si quis autem templum Dei violaverit, disperdet illum Deus. Templum enim Dei sanctum est, quod estis vos.

4. 7. . . . Quid autem habes quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis?

5. 7. . . . Pascha nostrum . . . est Christus.

5. 8. Itaque epulemur, non . . . in fermento malitiae et nequitiae, sed in azymis sinceritatis et veritatis.

5. 13. . . . Auferte malum ex vobis ipsis.

6. 9, 10. . . . Neque fornicarii, neque

6. 19. *See* *Æ. H. i. 262.*
6. 20. Gē sind gebohte mid micclum wurðe; wuldriað forðr, and berað God on eowrum lichaman. *Æ. H. i. 210.*
7. 29. þā ðe wif habbað, beon hi swilce hi nān nabbon. *Æ. H. i. 148.*
9. 11. Gif wē eow þā gästlican sād sāwað, hwōnlic bið þæt wē eowere flāsclican ðing ripon. *Æ. H. ii. 534.*
9. 25. Ælc ðāra þe on gecampe winð, forhæfð hine sylfne fram eallum ðingum. *Æ. H. ii. 86.*
10. 1-4. Ealle ure forðfæderas wæron gefullode on wolcne and on sē; and ealle hi æton þone ylcan gästlican mēte, and ealle hi druncon þone ylcan gästlican drenc. Hi druncon sōðlice of æfterfiligendum stāne; and se stān wæs Crīst. *Æ. H. ii. 272, 274.*
- || Hi ealle æton ðone gästlican mēte, and ðone gästlican drenc druncon. *Æ. H. ii. 202; cf. John 6. 49, note.*
- || Hi druncon of ðam gästlican stāne; and se stān wæs Crīst. *Æ. H. ii. 202.*
- || Se stān sōðlice wæs Crīst. *Æ. H. i. 98.*
10. 11. Wē sind ðā ðe worulda geendunga on becōmon. *Æ. H. ii. 372.*
10. 17. Wē manega sindon ān hlāf and ān lichama. *Æ. H. ii. 276.*
11. 23-25. *See* *Matt. 26. 26-28.*
12. 8-11. Sumum mēn hē forgifð wīsdom and sprāce, sumum gōd ingehyð, sumum micelne geleafan, sumum mihte tō gehælenne untruman, sumum witegunge, sumum tōscead gōdra gāsta and yfelra; sumum hē forgifð mislice gereord, sumum gereccednysse mislicra sprāca. Ealle ðas ðing dēð se Hālgā Gāst, tōdælende æghwīlcum be ðam ðe him gewyrð. *Æ. H. i. 322.*

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidebunt.</p> <p>6. 20. Empti enim estis pretio magno; glorificate, et portate Deum in corpore vestro.</p> <p>7. 29. . . . Qui habent uxores tamquam non habentes sint.</p> <p>9. 11. Si nos vobis spiritualia seminavimus, magnum est si nos carnalia vestra metamus?</p> <p>9. 25. Omnis autem qui in agone</p> | <p>contendit, ab omnibus se abstinet. . . .</p> <p>10. 1-4. . . . Patres nostri omnes . . . baptizati sunt in nube et in mari; et omnes eamdem escam spiritalem manducaverunt, et omnes eumdem potum spiritalem biberunt. Bibebant autem de spiritali, consequente eos, petra; petra autem erat Christus.</p> <p>10. 11. . . . Nostram, in quos fines saeculorum devenerunt.</p> <p>10. 17. . . . Unus panis, unum corpus multi sumus. . . .</p> <p>12. 8-11. Alii quidem per Spiritum</p> |
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12. 12, 20, 21. *See Eph. 5. 23, 30.*

12. 26. Gif an lim bið untrum, ealle ða oðre ðrowiað mid þam anum. *Æ. H. i. 274.*

12. 27. Gē sōðlice sindon Cristes lichama and leomu. *Æ. H. ii. 276; cf. i. 368, 390.*

|| Gē sind Cristes lichama and his lyma. *Æ. H. ii. 386; cf. i. 368, 390.*

13. 2, 3. Ðeah se mann hæbbe fullne gelæfan, and ælmešan wyrce, and fela tō gōde gedō, eal him bið yðel, swā-hwæt-swā hē deð, buton hē hæbbe sōðe lufe. *Æ. H. i. 528.*

|| Ðeah-ðe ic æspende ealle mīne āhta on ðearfena bigleofan, and ðeah-ðe ic mīnne āgenne lichaman tō cwale gesylle, swā ðæt ic forbyrne on martyrdōme; gif ic næbbe ða sōðan lufe, ne frēmað hit me nān ðing. *Æ. H. i. 54.*

14. 20. Ne beo gē cild on andgite, ac on yfelnyssum; beoð on andgite fulfrēmede. *Æ. H. i. 512.*

14. 26. Þonne gē eow tō gereorde gaderiað, hæbbe eower gehwile halwende lāre on mūðe, and sealmbōc on handa. *Æ. H. i. 604.*

14. 38. Se mann þe God forgyt, God forgyt eac hine. *Æ. H. ii. 52.*

|| Sē ðe ne cann, hine man eac ne cann. *Æ. H. ii. 442.*

15. 24. Þonne hē betæcð rice his Fæder. *Æ. H. i. 264.*

15. 52. On anre prēowthwile, on ðære ġndenæxtan bȳman; sēo bȳme sōðlice blāwð, and ða deadan ārisað ungebrosnode, and wē beoð awēnde. *Æ. H. ii. 568.*

datur sermo sapientiae; alii autem sermoscientiae secundum eundem Spiritum; alteri fides in eodem Spiritu; alii gratia sanitatum in uno Spiritu; alii operatio virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum. Haec autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult.

12. 26. Et si quid patitur unum membrum, compatiuntur omnia membra. . . .

12. 27. Vos autem estis corpus Christi, et membra de membro.

13. 2, 3. . . . Si habuero omnem fidem, . . . et si distribuero in

cibos pauperum omnes facultates meas, etsi tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest.

14. 20. . . . Nolite pueri effici sensibus, sed malitia parvuli estote; sensibus autem perfecti estote.

14. 26. . . . Cum convenitis, unusquisque vestrum psalmum habet, doctrinam habet, apocalypsim habet, linguam habet, interpretationem habet. . . .

14. 38. Si quis autem ignorat, ignorabitur.

15. 24. . . . Cum tradiderit regnum Deo et Patri. . . .

15. 52. In momento, in ictu oculi, in novissima tuba; canet enim

16. 13. Béoð wacole, and standað on geleafan, and onginnað werlice, and bæoð gehyrte. *Æ. H. i. 188.*

## 2 CORINTHIANS.

1. 12. Ûre wuldor is sêo gecyðnys t̃res ingehýdes. *Æ. H. ii. 564.*  
 5. 10. Ealle wê sceolon standan æfter ðisum life setforan Cristes dômsetle, þæt ælc ðær underfô swâ-hwæt-swâ hê on lichaman adrêah, oððe gôð oppe yfel. *Æ. H. ii. 328; cf. ii. 12.*  
 6. 10. Swâ-swâ nâht hæbbende, and ealle ðing geâgniende. *Æ. H. i. 530.*  
 9. 9. See Ps. 112. 9.  
 10. 17. Sê ðe wuldrige, wuldrige on Gode. *Æ. H. i. 578.*  
 11. 2. Ic bewêddode êow anum were, þæt gê sceoldon gearcian clâne mæden Criste. *Æ. H. ii. 10.*  
     || Ic bewêddode êow anum were, þæt gê gearcian Criste an clâne mæden. *Æ. H. ii. 54.*  
     || Ic bewêddode êow anum were, þæt gê gearcian an clâne mæden Criste. *Æ. H. ii. 566.*  
 11. 23. See 2 Cor. 11. 26, 27, note.  
 11. 25. . . . þæt hê ænne dæg and âne niht on sâgrunde âdruge. *Æ. H. i. 574.*  
 11. 26, 27. Hê wæs gelômlice on mycelre frêcednysse, âgðer ge on sê ge on lande, on wêstene, betwux sceaðum, on hungre and on ðurste, and on manegum wæccum, on cyle, and on næcednysse, and on manegum cwearternum<sup>1</sup>. *Æ. H. i. 392.*

- taba, et mortui resurgent incorrupti, et nos immutabimur. 6. 10. . . . Tamquam nihil habentes, et omnia possidentes.  
 16. 13. Vigilate, state in fide, viriliter agite; et confortamini. 10. 17. Qui autem gloriatur, in Domino gloriatur.

## 2 CORINTHIANS.

1. 12. Nam gloria nostra hæc est, testimonium conscientiae nostrae. . . . 11. 2. Despondi enim vos uni viro virginem castam exhibere Christo.  
 5. 10. Omnes enim nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum sive malum. 11. 25. . . . Nocte et die in profundo maris fui.  
 11. 26, 27. In itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in

<sup>1</sup> From 2 Cor. 11. 23, 'in carceribus.'



11. 33. See *Æ. H. i. 390.*

12. 2, 4. Ic wāt ðone mann on Criste, þe wæs gegripen nū for feowertýne gearum, and gelæd oð ðā priddan heofenan. And eft hē wæs gelæd tō neornawange; and ðær gehyrde ðā digelan word, þe nān eorðlic mann spreca ne mōt. *Æ. H. ii. 332.*

|| Hē wæs gelæd tō heofonan oð ðā ðriddan feringe; and þær hē geseh and gehyrde Godes digelnysse, ðā hē ne mōste nānum men cýðan. *Æ. H. i. 392.*

12. 7-9. Mē is geseald sticels mīnes lichaman, and se sceocca me gearplæt<sup>1</sup>, þæt seo micelnys Godes onwrigenyssa mē ne onhēbbe. Forðan ic bæd priwa mīnne Drihten þæt hē afyrsoðe þæs sceoccan sticels fram mē; ac hē mē andwyrde: Paula, ðs genihtsumað mīn gifu; soðlice mægen bið gefremod on untrumnyssse. Nū wuldrige ic lustlice on mīnum untrumnyssum, þæt Cristes miht on mē wunige. *Æ. H. i. 474.*

### GALATIANS.

3. 11. See *Hab. 2. 4.*

3. 29. Gif gē sind Cristes, þonne sind gē Abrahames sād, and æfter behāte yrfenuman. *Æ. H. i. 98.*

|| Witodlice, gif gē cristene synd, þonne bēo gē Abrahames ofspring, and yrfenuman æfter behāte. *Æ. H. i. 204.*

|| Eornostlice, gif gē Cristes sind, þonne sind gē Abrahames sād, and æfter behāte yrfenuman. *Æ. H. ii. 62.*

4. 4, 5. Þā-þā ðāra tīda gefyllednys cōm, ðā sēnde God Fæder his Sunu tō mancynnes alýsednysse. *Æ. H. i. 194.*

falsis fratribus; in labore et aerumna, in vigiliis multis, in fame et siti, in ieiuniis multis, in frigore et nuditate.

12. 2, 4. Scio hominem in Christo ante annos quattuordecim, . . . raptum huiusmodi usque ad tertium coelum. . . . Raptus est in paradysum; et audivit arcana verba, quae non licet homini loqui.

12. 7-9. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, an-

gelus Satanae qui me colaphizet. Propter quod ter Dominum rogavi ut discederet a me; et dixit mihi: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

### GALATIANS.

3. 29. Si autem vos Christi, ergo semen Abrahae estis, secundum promissionem heredes.

4. 4, 5. At ubi venit plenitudo tem-

<sup>1</sup> For 'gearplæt,' or 'gegearplæt.'

4. 10, 11. Ic wene þæt ic swunce on ydel, ða-ða ic eow to Gode gebigde; nū gē cēpað dagas and mōnðas mid ydelum wīglungum. *Æ. H. i. 102.*
4. 19. Gē synd mīne bearn, ða ðe ic nū oðre sīðe geēacnige, oð-þæt Crīst beo on eow geednīwod. *Æ. H. i. 492.*
5. 14. *See Matt. 19. 19.*

## EPHESIANS.

1. 4. Swā-swā hē us gecēas on Crīste ær middaneardes gesetnysse. *Æ. H. ii. 366.*
1. 10. . . . þæt sceoldon ealle heofenlice ðing and eorðlice beon geedstaðelode on Crīste. *Æ. H. i. 214.*
2. 14. Hē is ure sibb, se ðe dyde ægðer to anum, to wurpende<sup>1</sup> ða ærran feondscipas on him sylfum. *Æ. H. i. 106.*  
 || Se is ure sib, se ðe dyde ægðer to anum. *Æ. H. ii. 380.*
2. 17. Se Hælend bodade on his tōcyme sibbe us ðe feorran wæron, and sibbe þām ðe gehende wæron. *Æ. H. ii. 106.*
3. 14, 17-19. Ic bige mīne cnēowu to ðām ælmihtigan Fæder for eow, þæt gē beon on sōðre lufe gewyrtrumode, þæt gē magon underfōn mid eallum hālgum hwæt sý brādnyss, langnyss, hēahnyss, and deopnyss on Godes gesetnyssum; and tōcnāwan eac ða oferstigendan sōðan lufe Drihtnes Crīstes, þæt gē beon gefyllede on ealre Godes gefyllednysse. *Æ. H. ii. 408.*

poris, misit Deus Filium suum, . . . ut eos, qui sub lege erant, redimeret. . . .

2. 14. Ipse enim est pax nostra, qui fecit utraque unum, et . . . solvens inimicitias in carne sua.
4. 10, 11. Dies observatis, et menses, et tempora, et annos; timeo vos, ne forte sine causa laboraverim in vobis.
2. 17. Et veniens evangelizavit pacem vobis qui longe fuistis, et pacem iis qui prope.
4. 19. Filioli mei, quos iterum parturio, donec formetur Christus in vobis.
3. 14, 17-19. Huius rei gratia flecto genua mea ad Patrem Domini nostri Iesu Christi. . . . In charitate radicati et fundati, ut possitis comprehendere cum omnibus sanctis quae sit latitudo, et longitudo, et sublimitas, et profundum; scire etiam supereminentem scientiae charitatem Christi, ut impleamini in omnem plenitudinem Dei.

## EPHESIANS.

1. 4. Sicut elegit nos in ipso ante mundi constitutionem. . . .
1. 10. . . . Instaurare omnia in Christo, quae in coelis, et quae in terra sunt. . . .

<sup>1</sup> Possibly translates the 'evacuans' of v. 15.

4. 3. *See* Æ. H. ii. 276.  
 5. 16. Yfele sind ure dagas. Æ. H. i. 490.  
 5. 22. Wif sceolon gehyrsumian heora werum gedafenlice, and hi symle arwurðian swā-swā āgean hlāfordas. Æ. H. i. 322.  
 5. 23. *See* Æ. H. i. 260, 272.  
 5. 27. Ealle ðā þe tō Godes rice gebyrigað, nabbað nāðor nē wpm̃ nē āwyrðnyse on heora lichaman. Æ. H. i. 236.  
 5. 30. *See* Æ. H. i. 260, 272.  
 6. 2. *See* Exod. 20. 12.  
 6. 11, 12, 14, 16, 17. Ymbscrýdað eow mid Godes wāpnunge, þæt gē magon standan onġean dsofles syrwingum; forðanðe us nis nān gecamp onġean flāsc and blōd, ac tōġeanes dsofellicum ealdrum and gāstlicum yfelnyssum. Standað, eornostlice, mid begyrdum lēndenum on sōðfæstnyse, and ymbscrýdde mid rihtwisnyse byrnan; and nymað þæs geleafan scyld, and ðæs hihtes helm, and þæs Hālgan Gāstes swurd, þæt is Godes word. Æ. H. ii. 218.

## PHILIPPIANS.

2. 8. Hē wæs gehyrsum his Fæder æfre oð deað. Æ. H. ii. 6.  
 2. 15, 16. Gewuniað betwux þwýrum mancynne; sornað betwux þām swā-swā steorran, lifes word healdende. Æ. H. i. 528.  
 3. 19. Heora wamb is heora God, and heora ġnde is forwyrd, and heora wuldor on gescyndnyse. Æ. H. i. 604.  
 3. 21. *See* Æ. H. i. 236.

5. 16. . . . Dies mali sunt.  
 5. 22. Mulieres uiris suis subditae sint, sicut Domino.  
 5. 27. Ut exhiberet ipse sibi gloriosam ecclesiam, non habentem maculam aut rugam. . . .

. . . in omnibus sumentes scutum fidei; . . . et galeam salutis assumite, et gladium Spiritus, quod est verbum Dei.

## PHILIPPIANS.

6. 11, 12, 14, 16, 17. Induite vos armaturam Dei, ut possitis stare aduersus insidias diaboli; quoniam non est nobis collectatio aduersus carnem et sanguinem, sed aduersus principes et potestates, aduersus mundi rectores tenebrarum harum, contra spiritalia nequitiae. . . . State, ergo, succincti lumbos vestros in veritate, et induti lorica m iustitiae
2. 8. . . . Factus obediens usque ad mortem. . . .  
 2. 15, 16. Ut sitis . . . in medio nationis pravae et perversae; inter quos lucetis sicut luminaria in mundo, verbum vitae continentes. . . .  
 3. 19. Quorum finis interitus, quorum Deus venter est, et gloria in confusione ipsorum. . . .

## COLOSSIANS.

2. 9. On him wunað eal gefyllednys þære godcundnysses. *Æ. H. i. 150.*
2. 14. Mid his upstige is adylegod þæt cyrographum ure geniðerunge. *Æ. H. i. 300.*
3. 5. Se gitsere . . . bið . . . þām gelre þe deofolgyld begæð. *Æ. H. i. 326.*
3. 12, 14–17. Ymbscrýdað eow, swā-swā Godes gecorenan, mid mildheortnysses and mid welwillendnysses, mid eadmōdnysses, mid gemetfestnysses, mid geðylde; and habbað eow, tōforan eallum ðingum, ðā sōðan lufe, seo ðe is bēnd ealra fulfrēmednyssa; and Cristes sib blissige on eowrum heortum, on ðære gē sind gecigede on anum lichaman. Bēoð þancfulle, and Godes word wunige betwux eow genihtsumlice on eallum wisdomes; tæcende and tihtende eow betwýnan on sealmsangum and gæstlicum lofsangum, singende mid gife Godes on eowrum heortum. Swā-hwæt-swā gē dōð on worde oððe on weorce, dōð symle on Drihtnes naman, þancigende ðām ælmihtigan Fæder ðurh his Bearn. *Æ. H. i. 606.*
- || Swā-hwæt-swā gē dōð on worde oððe on weorce, dōð symle on Drihtnes naman, þancigende þām ælmihtigan Fæder þurh his Bearn. *Æ. H. i. 102.*
3. 18. See Eph. 5. 22.
3. 19. Lufiað, gē weras, eowere wif on æwe; ne bēo gē bitere him ungebeorhlice. *Æ. H. ii. 322.*
3. 22–24. Eala, gē ðeowan, bēoð gehýrsume eowerum hlāfordum;

## COLOSSIANS.

2. 9. . . . In ipso inhabitat omnis plenitudo divinitatis. . . .
2. 14. Delens quod adversus nos erat chirographum decreti. . . .
3. 5. . . . Avaritiam, quæ est simulacrorum servitus.
3. 12, 14–17. Induite vos ergo, sicut electi Dei, . . . viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam; . . . super omnia autem haec, charitatem habete, quod est vinculum perfectionis; et pax Christi exultet in cordibus vestris, in qua

et vocati estis in uno corpore; et grati estote. Verbum Christi habitet in vobis abundanter in omni sapientia, docentes et commonentes vosmetipsos psalmis, hymnis, et canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.

3. 19. Viri, diligite uxores vestras, et nolite amari esse ad illas.
3. 22–24. Servi, obedite per omnia dominis carnalibus; non ad ocu-

swā-hwæt-swā<sup>1</sup> gē wyrcað, wyrcað mid mōde, swā-swā Gode sylfum, and hē sylð eow mæde. Ne ðeowige gē tō ansýne, ac mid ānfealdre heortan, nē swilce beforan mannun, ac mid Godes ðgan. *Æ. H. ii. 326.*

## 1 THESSALONIANS.

2. 9. *See Æ. H. i. 392.*

4. 13 (Vulg. 12). Mine gebrōðra, ic nelle pæt gē nyton be ðam slāpendum. *Æ. H. ii. 566.*

4. 16-18 (Vulg. 15-17). Drihten sylf āstihð of heofonum on stemne pæs heahengles, and mid Godes bȳman; and ða deadan ārest arisað; syððan wē ðe lybbað, and on lichaman beoð gemette, beoð gelæhte forð mid þām oðrum on wolcnum tōgeanes Criste; and wē swā symle syððan mid Gode beoð. Frēfriað eow mid þisum wordum. *Æ. H. i. 616.*

5. 2. Drihtnes dæg cymð swā-swā ðeof on niht. *Æ. H. ii. 568.*

5. 15. *See Matt. 5. 43-46.*

## 2 THESSALONIANS.

3. 8. *See Æ. H. i. 392.*

## 1 TIMOTHY.

5. 6. Sēo wuduwe þe lyfað on æstmęttum, hēo ne lyfað nā, ac hēo is deað. *Æ. H. i. 146.*

5. 18. *See Luke 10. 2-7.*

lum servientes, quasi hominibus placentes, sed in simplicitate cordis, timentes Deum. Quodcumque facitis, ex animo operamini, sicut Domino, et non hominibus, scientes quod a Domino accipietis retributionem hereditatis. . . .

descendet de coelo; et mortui . . . resurgent primi; deinde nos qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera; et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

5. 2. . . . Dies Domini sicut fur in nocte, ita veniet.

## 1 THESSALONIANS.

4. 12. Nolumus autem vos ignorare, fratres, de dormientibus. . . .

4. 15-17. Quoniam ipse Dominus . . . in voce archangeli, et in tuba Dei,

## 1 TIMOTHY.

5. 6. Nam quae in deliciis est, vivens mortua est.

<sup>1</sup> Transposition.

6. 7. Ne bröhte wē nān ðing tō ðisum middangearde, nē wē nān ðing heonan mid us lēdan ne magon. *Æ. H. i. 256.*
6. 10. Sēo grǣdignys is . . . wyrtruma ālces yfeles. *Æ. H. ii. 410.*  
 || . . . gýtsunge, sēo ðe is wyrtruma ālces yfeles. *Æ. H. ii. 462.*
6. 15. Hē is ealra cyninga Cyning, and ealra hlāforda Hlāford.  
*Æ. H. i. 8.*
6. 17, 18. Bebeodað þām ricum þæt hi ne mōdigan, nē hi ne hopian on heora ungewissum welan; ac beon hi rice on gōdum weorcum, and syllan Godes ðearfum mid cystigum mōde. *Æ. H. i. 256.*

## HEBREWS.

1. 3. . . . þæt hē wære his Fæder wuldres beorhtnys. *Æ. H. ii. 606;*  
*cf. i. 28.*
1. 5. *See Ps. 2. 7; 89. 26.*
1. 13. *See Ps. 110. 1.*
1. 14. Ænglas beoð tō ðeninggāstum fram Gode hider on worulde asēnde, þæt hi beon on fultume his gecorenum, þæt hi ðone scan eðel onfōn mid him. *Æ. H. i. 570.*
5. 5. *See Ps. 2. 7.*
10. 38. *See Hab. 2. 4.*
11. 6. Gelsafa, . . . būton þām ne mæg nān mann Gode lican.  
*Æ. H. i. 134.*
12. 5, 6. Ne forgyṃ ðū, mīn bearn, þīnes Drihtnes stōore, nē ðū beo gewāht þonne hē ðe prēað; ðone ðe Drihten lufað, þone hē ðreað, and sōðlice beswingð ālcne sunu ðe hē underfēhð.  
*Æ. H. ii. 328.*  
 || God prēað and beswingð ālcne ðe hē underfēhð tō his rice. *Æ. H. i. 486; cf. Rev. 3. 19.*

6. 7. Nihil enim intulimus in hunc mundum; haud dubium quod nec auferre quid possumus.
6. 10. Radix enim omnium malorum est cupiditas. . . .
6. 15. . . . Rex regum, et Dominus dominantium.
6. 17, 18. Divitibus huius saeculi praecepe non sublime sapere, neque sperare in incerto divitiarum; . . . divites fieri in bonis operibus, facile tribuere, communicare.

## HEBREWS.

1. 3. Qui cum sit splendor gloriae . . . eius. . . .
1. 14. Nonne omnes sunt administratori spiritus, in ministerium missi propter eos qui hereditatem capient salutis?
11. 6. Sine fide autem impossibile est placere Deo. . . .
12. 5, 6. . . . Fili mi, noli negligere disciplinam Domini, neque fati-

12. 29. God is . . . fornymende fyr. *Æ H. i. 322.*  
 13. 1, 2. Wunige betwux eow lufu sōðre brōðerrædene, and ne  
 forgȳmelæssige gē cumlīðnyssa. *Æ H. ii. 266.*

## JAMES.

1. 2. *Ēalā, gē mine gebroðra, wēnað eow ælcere bliasse, þonne gē  
 bæoð on mislicum costnungum. Æ H. i. 554.*  
 2. 8. *See Matt. 17. 49.*  
 2. 13. *Sē ðe dōm geset buton mildheortnyssa, him bið eft gedæmed  
 buton mildheortnyssa. Æ H. ii. 322.*  
 2. 14. *Hwæt frēmað þe þæt ðū hæbbe gelsafan, gif ðū næfst ða  
 gōðan weorc? Æ H. i. 304.*  
 2. 17. *Sē gelsafa ðe bið butan gōdum weorcum, sē bið deað.  
 Æ H. i. 302.*  
*|| Sē gelsafa þe bið butan gōdum weorcum, sē is deað.  
 Æ H. i. 236.*  
 2. 19. *Deoflu gelyfað, ac hi forhtiað. Æ H. i. 304.*  
 2. 23. *See Æ H. i. 558.*  
 2. 20, 26. *See Jas. 2. 17.*  
 3. 10. *Ne magon wē mid anum muðe blætsian and wyrian.  
 Æ H. ii. 36.*  
 4. 4. *Swā-hwā-swā wile bæon frēond þisre worulde, sē bið geteald  
 Godes fēond. Æ H. i. 162.*  
*|| Swā-hwā-swā wile bæon frēond þysse worulde, hē bið  
 Godes fēond geteald. Æ H. i. 612.*

- geris dum ab eo argueris; quem  
 enim diligit Dominus, castigat;  
 flagellat autem omnem filium  
 quem recipit.  
 12. 29. Etenim Deus noster ignis  
 consumens est.  
 13. 1, 2. Caritas fraternitatis ma-  
 neat in vobis, et hospitalitatem  
 nolite oblivisci.

## JAMES.

1. 2. Omne gaudium existimate,  
 fratres mei, cum in tentationes  
 varias incideritis.  
 2. 13. Iudicium enim sine miseri-

cordia illi qui non fecit miseri-  
 cordiam. . . .

2. 14. Quid proderit . . . si fidem  
 quis dicat se habere, opera autem  
 non habeat? . . .  
 2. 17. Sic et fides, si non habeat  
 opera, mortua est in semetipso.  
 2. 19. . . . Daemones credunt, et con-  
 tremiscunt.  
 3. 10. Ex ipso ore procedit bene-  
 dictio et maledictio. Non oportet,  
 fratres mei, haec ita fieri.  
 4. . . . Quicumque ergo voluerit  
 amicus esse saeculi huius, inimicus  
 Dei constituitur.

4. 7, 8. Wiðstandað þam deofle, and he fliðð fram ȝow; geneālæcað Gode, and he geneālæhð tō ȝow. *Æ. H. i. 604.*

|| Geneālæcað tō Gode, and God geneālæhð tō ȝow. *Æ. H. ii. 52.*

5. 4. *See Rom. 9. 29.*

5. 16–20. . . . þæt wē sceolon andettan tūre synna gelōme, and ælc for oðerne gebiddan, þæt wē beon gehealdene. Helias se witega wæs ūs mannum gelīc, ðrōwiendlic swā-swā wē; and hē swā-ðeah abæd þæt rēn wæs forwyrned ðām wiðerweardum folce tō ðrōra gēara fyrste, and syx mōnða fæce. Hē abæd eft siððan æt ðām sōðan Gode þæt hē rēnas forgeaf, and eorðlice wæstmas. Gif hwile man gebigð oðerne fram gedwylde, hē alȳst his sawle sōðlice fram deaðe, and fela synna adȳlegað purh ðæs gedwolan rihtinge. *Æ. H. ii. 330.*

### 1 PETER.

1. 1. *See Æ. H. i. 268.*

1. 5. Þurh Godes gife gē sind gehealdene on gelsafan. *Æ. H. i. 114.*

|| Gē sind on Godes gife gehealdene purh gelsafan. *Æ. H. ii. 524.*

1. 7. Forðanþe sēo afandung ȝowres gelsafan is miccle deorwurðre þonne gold þe bið ðurh fyr afandod. *Æ. H. i. 554; cf. i. 6, 268, 544.*

1. 24. Ælc flæsc is gærs, and þæs flæsces wuldor is swilce wyrta blōstm. *Æ. H. i. 188.*

2. 4, 5. Geneālæcað tō ðām lybbendum stāne, se ðe is fram mannum āworpen, and fram Gode gecoren and gēarwurðod; and beoð gē sylfe ofer ðām stāne getimbrode, swā-swā lybbende stānas on gæstlicum hūsum. *Æ. H. ii. 530.*

4. 7, 8. . . . Resistite autem diabolo, et fugiet a vobis; appropinquate Deo, et appropinquabit vobis. . . .

salvabit animam eius a morte, et operiet multitudinem peccatorum.

5. 16–20. Confitemini ergo alterutrum peccata vestra, et orate pro invicem ut salvemini. . . . Elias homo erat similis nobis passibilis; et oratione oravit ut non plueret super terram, et non pluit annos tres et menses sex. Et rursum oravit, et coelum dedit pluviam, et terra dedit fructum suum. . . . Si quis . . . erraverit a veritate, et converterit quis eum, scire debet quoniam qui converti fecerit peccatorem ab errore viae suae,

### 1 PETER.

1. 5. . . . In virtute Dei custodimini per fidem in salutem. . . .

1. 7. Ut probatio vestrae fidei multo pretiosior auro quod per ignem probatur. . . .

1. 24. . . . Omnis caro ut foenum, et omnis gloria eius tamquam flos feni. . . .

2. 4, 5. Ad quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum et honorificatum; et ipsi tam-



2. 21. Crist ðrōwode for us, and sealde us bȳsne þæt wē sceolon  
fylligan his fōtswaðum. *Æ. H. i. 164.*
3. 1. *See Eph. 5. 22.*
3. 6. Swā-swā Sarra gehȳrsumode Abrahame, and hine hlāford  
het; ðære dōhtra gē sind, wel dōnde and nā ondrædende sēnige  
gedrēfednysse. *Æ. H. i. 98.*
3. 9. *See Matt. 5. 43-46.*
3. 18. *See Æ. H. ii. 276.*
3. 20. *See Æ. H. ii. 60.*
4. 9. Bēoð cumlīce ēow betwȳnan, būton ceorungum. *Æ. H. ii. 286.*
5. 8, 9. Bēoð sȳfre and wacole, forðanðe se deofol, sower wiðer-  
winna, færoð onbūtan swā-swā grymetende leo, sēcende hwæne  
hē abite; wiðstandað þām strange on geleafan. *Æ. H. ii. 442.*

## 1 JOHN.

2. 4. Sē ðe cwyð þæt hē God cunne, and his beboda ne hylt, hē is  
leas. *Æ. H. i. 302.*  
    || Gif hwā cwyð þæt hē lufige þone lifigendan God, and his  
beboda ne hylt, hē bið leas ðonne. *Æ. H. ii. 314; cf. i. 236.*
2. 6. Sē ðe cweð þæt hē on Criste wunige, hē sceal faran swā-swā  
Crist ferde. *Æ. H. ii. 468.*
2. 15. Ne lufige gē middangeard, nē ða ðing ðe him on wuniað;  
forðan swā-hwā-swā middangeard lufað, næfð hē Godes lufe  
on him. *Æ. H. i. 614.*  
    || Ne lufige gē ðisne middaneard, nē ða ðing ðe on mid-  
danearde sind. *Æ. H. ii. 340.*
3. 14. Sē ðe his brōðor ne lufað, hē wunað on deaðe. *Æ. H. i. 54.*

quam lapides vivi superaedifica-  
mini, domus spiritualis. . .

resistite fortes in fide. . .

## 1 JOHN.

2. 21. . . . Christus passus est pro  
nobis, vobis relinquens exemplum  
ut sequamini vestigia eius.
3. 6. Sicut Sara obediebat Abrahæ,  
dominum eum vocans; cuius estis  
filiae, beneficientes et non perti-  
mentes ullam perturbationem.
4. 9. Hospitalis invicem sine mur-  
muratione.
5. 8, 9. Sobrii estote, et vigilate,  
quia adversarius vester diabolus  
tamquam leo rugiens circuit,  
quaerens quem devoret; cui
2. 4. Qui dicit se nosse eum, et  
mandata eius non custodit, men-  
dax est. . .
2. 6. Qui dicit se in ipso manere,  
debet, sicut ille ambulavit, et ipse  
ambulare.
2. 15. Nolite diligere mundum,  
neque ea quae in mundo sunt; si  
quis diligit mundum, non est  
charitas Patris in eo.
3. 14. . . . Qui non diligit, manet in  
morte.

3. 15. *Ælc ðæra þe his brōðor hatað is manslaga.* *Æ. H. i. 54.*  
 3. 16. *Wē oncneowon Cristes lufe on us purh þæt, þæt hē sealde hine sylfne for us; and wē sceolon syllan us sylfe for ge-brōðrum.* *Æ. H. ii. 318.*  
 4. 9. *Ða geswutelode God hū miccle lufe hē hæfde and hæfð to us, þā-ða hē asænde his agen Bearn to slæge for us.* *Æ. H. ii. 6.*  
 4. 20. *Sē ðe ne lufað his brōðor þone ðe hē gesihð, hū mæg hē lufian God, þone ðe hē ne gesihð lichamlice?* *Æ. H. i. 232, 326.*  
 5. 16. *Sum synn is ðe bringð to deaðe; ic bidde þæt nān man for þære ne gebidde.* *Æ. H. ii. 528.*

## REVELATION.

1. 7. *See* *Æ. H. i. 28.*  
 1. 9. *See* *Æ. H. i. 58.*  
 1. 10. *See* *Rev. 19. 6.*  
 3. 4. *See* *Æ. H. i. 88.*  
 3. 19. *Þā ðe ic lufige, ðā ic ðræge and beswinge.* *Æ. H. i. 470.*  
     *|| Ic ðræge and swinge þā ðe ic lufige.* *Æ. H. ii. 328.*  
     *|| Se ælmihtiga God beswingð and þræað þā ðe hē lufað.*  
     *Æ. H. ii. 548; cf. Heb. 12. 5, 6.*  
 3. 20. *Ic stande æt ðære dura cnucigende; and swā-hwā-swā mīne stemne gehyrd, and ðā duru mē geopenað, ic gange in to him, and mid him gereordige, and hē mid mē.* *Æ. H. ii. 468, 470.*  
 5. 5. *Hē is Lēo geciged of Iudan mægðe, Dauides wyrtruma.*  
     *Æ. H. i. 358.*  
 7. 9–12. *Ic geseah swā mīcele mēnigu swā nān man geryman ne mæg, of eallum ðeodum and of ælcere mægðe, standende ætforan Godes prymsetle, ealle mid hwitum gyrlum geserýdde,*  
 3. 15. *Omnis qui odit fratrem suum non pro illo dico ut roget quis. homicida est. . .*  
 3. 16. *In hoc cognovimus charitatem Dei, quoniam ille animam suam pro nobis posuit; et nos debemus pro fratribus animas ponere.*

## REVELATION.

3. 19. *Ego quos amo, arguo et castigo. . .*  
 3. 20. *Ecce sto ad ostium, et pulso; si quis audierit vocem meam, et aperuerit mihi ianuam, intrabo ad illum, et coenabo cum illo, et ipse mecum.*  
 5. 5. . . . *Leo de tribu Iuda, radix David. . .*  
 7. 9–12. . . . *Vidi turbam magnam, quam dinumerare nemo poterat,*  
 4. 9. *In hoc apparuit charitas Dei in nobis, quoniam Filium suum unigenitum misit Deus in mundum, ut vivamus per eum.*  
 4. 20. . . . *Qui enim non diligit fratrem suum quem videt, Deum, quem non videt, quomodo potest diligere?*  
 5. 16. . . . *Est peccatum ad mortem;*

healdende palmtwigu on heora handum, and sungon mid hluddre stemne: Sý hǣlu urum Gode þe sitt ofer his þrymsetla. And ealle englas stodon on ymbhwyrfte his ðrymsetles, and aluton to Gode, þus cweðende: Sý urum Gode blætsung and beorhtnys, wisdom and þancung, wurðmynt and strengð, on ealra worulda woruld. Amen. *Æ. H. i. 53a*

|| And hi standað sætforan his ðrymsetle, hæbbende heora palmtwigu on handa. *Æ. H. i. 9a*

14. 3. And singað þone nīwan lofsang. *Æ. H. i. 9a*

14. 4. Hi sind ða ðe Criste folgiað on hwitum gyrlum, swā-hwider-swā hē gāð. *Æ. H. i. 88, 9a*

19. 6. See *Æ. H. ii. 86*

19. 10. Beheald þæt ðu ðas dæde ne dō; ic eom ðin efenðeowa, and ðinra gebrōðra; gebide ðe to Gode anum. *Æ. H. i. 3a*

|| Ne dō þu hit nā, þæt þu to mē abūge: ic eom Godes þeowa, swā-swā ðu and þine gebrōðra; gebide ðe to Gode anum. *Æ. H. i. 174*

19. 16. See 1 Tim. 6. 15.

21. 1. Þonne bið nīwe heofon and nīwe eorðe. *Æ. H. i. 618*

22. 9. See Rev. 19. 10.

22. 11. Sē ðe derað, ðerige hē gýt swýðor; and sē ðe on fulnyssum wunað, befyle hine gýt swýðor; . . . sē ðe hālig is, bēo hē gýt swýðor gehālgod. *Æ. H. i. 484*

#### UNTRACED PASSAGES.

Sý ðām arlæasan sæbrōden sēo gesihð Godes wuldres. *Æ. H. i. 30a*  
Þonne hē bið mid idelum hlisan and lyffetungum befangen,

ex omnibus gentibus, et tribubus, 14. 4. . . . Hi sequuntur Agnum quocumque ierit. . . .

et populis, et linguis, stantes ante thronum, . . . amicti stolis albis, et palmae in manibus eorum; et clamabant voce magna, dicentes: 19. 10. . . . Vide ne feceris; con-

Salus Deo nostro qui sedet super thronum. . . . Et omnes angeli stabant in circuitu throni, . . . et adoraverunt Deum, dicentes: . . . 21. 1. Et vidi coelum novum et terram novam. . . .

Benedictio, et claritas, et sapientia, et gratiarum actio, honor, et virtus, et fortitudo Deo nostro in saecula saeculorum. Amen. 22. 11. Qui nocet, noceat adhuc; et qui in sordibus est, sordescat adhuc; . . . et sanctus, sanctificetur adhuc.

#### UNTRACED PASSAGES.

14. 3. Et cantabant quasi canticum novum. . . . Tollatur impius ne videat gloriam Dei.

þonne bið hit swylce hē sȳ mid sumere moldhȳpan ofhroren.

Æ. H. i. 492.

Se witega Hieremias cwæð be ðām Hælande : Ðes is ure God, and nis nān oðer geteald to him. Hē arærde and gesette stēore and þeawfæstnysse his folce Israhel. Hē wæs siððan gesewen ofer eorðan, and mid mannum hē drohtnode. Æ. H. ii. 12.

. . . Witegode Hieremias to þære byrig Hierusalem, þus cweðende : To ðe cymð þin Ālȳsend, and þis bið his tæcn : He geopenað blindra manna eagan, and deaðum hē forgifð heorcunge, and mid his stemne hē arærð þa deadan of heora byrgenum.

Æ. H. ii. 16.

. . . þæt se heālica God hatað unrihtwīsa gife. Æ. H. ii. 33a.  
God gecwæð þæt ælc synn ðe nære ofer eorðan gebet sceolde beon on ðissere worulde gedēmed. Æ. H. ii. 33a.

Se ðe wēnð þæt hē hāl sȳ, sē is unhāl. Æ. H. ii. 47c.



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[The words excluded from this list are such as the commoner conjunctions, prepositions, pronouns, and numerals; the nouns Dryhten, God, mōnn(a); the adjectives eall, micel, mōnig; the verbs bēon (wesan), cuman, cunnan, cweðan, dōn, gān, habban, magan, mōtan, sculan, sēcgan, sprecan, weorðan, willan (nellan), witan (nytan); and the adverbs ēac, gýt, hēr, hwār, hwonne, nā (nō), nu, swā, ōā, ōār (and compounds), ōonne, and ōus. Of others it is intended that all the instances shall be given, unless otherwise indicated.]

[The references in this Index refer to the page and line.]

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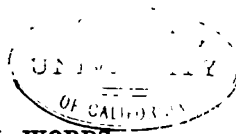
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ym(b)trymning, 178. 9; 204. 20.

- ymbwyrcau, 21. 27.  
 yrfeunau, 246. 18, 20, 22. *See also*  
     ierfe(-).  
 yrfwyrdnys, 115. 7.  
 yrmŵ. *See* iermŵ.  
 yrre. *See* ierre.  
 yrŵling, 104. 16, 17. *See also* eorŵ-.  
 yrsian, 217. 15. *See also* iersung.  
 ysle, 108. 10; 118. 17.
- ysope, 97. 11.  
 yst, 24. 17.  
 ystemest, 41. 5.  
 yttra, 151. 14; 152. 9, 11; 165. 25;  
     170. 6.  
 yŵ, 89. 5; 152. 20; 206. 13.  
 Zacharias, 184. 5, 9.  
 Zacheus, 208. 19, 24, 25; 204. 8.



## ERRATA

- Page 6, l. 5 from bottom,—for *gōdwēbbe* read *godwēbbe*.  
 „ 13, l. 10,—for *oferhelede* read *oferhēlede*.  
 „ 24, l. 8 from bottom,—for *gēworhte* read *geworhte*.  
 „ 41, ll. 3 and 9 from bottom,—for *grin* read *grīn*.  
 „ 47, l. 3,—for *Fulga* read *Fulgā*.  
 „ 65, ll. 6 and 12 from bottom,—for *twyfealdum* read *twyfealdum*.  
 „ 83, l. 4 from bottom,—for *sandceosol* read *sandceosol*.  
 „ 84, l. 5 from bottom,—for *sandceosol* read *sandceosol*.  
 „ 96, l. 11,—for *me* read *mē*.  
 „ 109, l. 9 from bottom,—for *twyfealdum* read *twyfealdum*.  
 „ 139, l. 9 from bottom,—for *pryfealde* read *pryfealde*.  
 „ 154, bottom line,—for *streccanmōd* read *strecanmōd*.  
 „ 192, l. 4 from bottom,—for *twyfealdre* read *twyfealdre*.  
 „ 205, l. 8 from bottom,—add :—cf. ii. 568.  
 „ 211, l. 10,—for *twyfealde* read *twyfealde*.  
 „ 211, l. 11,—for *pryfealde* read *pryfealde*.  
 „ 239, l. 9,—for *Cristes* read *Cristes*.  
 „ 250, after l. 6 from bottom,—insert :—5. 5. See *Æ. H. ii. 292*.  
 „ 254, after l. 13,—insert :—2 PETER. 2. 22. See *Æ. H. ii. 602*, cf. ii. 380.



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